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CHILDHOOD'S FEARS

CHILDHOOD'S FEARS

PSYCHO-ANALYSIS AND THE
INFERIORITY-FEAR COMPLEX

BY

G. F. MORTON, M.A., B.Sc.

HEAD MASTER OF THE BOYS' MODERN SCHOOL, LEEDS

WITH A FOREWORD BY

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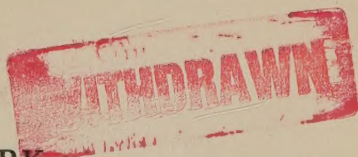
AND A PREFACE BY

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HON. PHYSICIAN TO THE GENERAL INFIRMARY AND THE

HOSPITAL FOR WOMEN AND CHILDREN AT LEEDS



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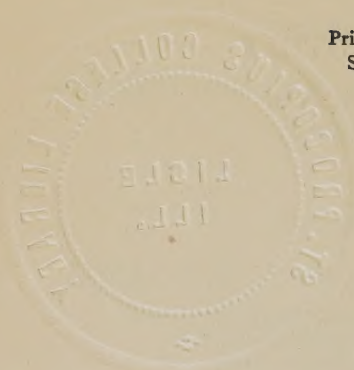
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TO
MY ELDEST BROTHER
THIS BOOK IS DEDICATED

FOREWORD

EVERY thoughtful student of school discipline who is even only superficially acquainted with the methods of psycho-analysis is struck by the potentialities of the application of the technique of the psycho-analyst to the development of character in the school. No one can read the case histories described in the literature dealing with delinquent children without realizing the complexity of the problems confronting the teacher when he becomes a diagnostician. Anyone who studies the case records carefully, realizes that the old classification into good and bad children with its summary methods of disciplinary treatment is archaic. Causes, which are often hidden, complex, and subtle, must be discovered before they can be eradicated.

Some thoughtful students of school discipline have realized that in the near future these psycho-analytical techniques would be applied to the school. Realizing this, they have feared that the over-emphasized sex concepts of the Freudian school would introduce distortions into the diagnosis and treatment of problem cases in the schoolroom by the class-room teacher; for, obviously, the rank and file of teachers can not, for practical reasons, be trained to become specialists in psycho-analysis. It is evident, therefore, that in the case of such partially-trained people a belief that all maladjustments could be traced to sex bases would work enormous damage.

Childhood's Fears, written by a practical school man who knows the literature and techniques of psycho-analysis, reassures those of us who have hoped for, but

feared, the advent of psycho-analysis into the school. Mr. Morton has performed a distinct service for the craft to which he belongs. He reviews the basic concepts of sex, herd, inferiority, self-preservation, and fear, and demonstrates the fact that it is neither right nor necessary to resolve all problems of maladjustment in the schoolroom to any one of these elements alone. His "main thesis is to show that the root trouble in childhood is in the inferiority-fear complex."

Copiously illustrated from school case records, and written from the school man's point of view, *Childhood's Fears* is a pioneer work in "pedanalysis" (to use the author's coined word) which is cordially recommended to school people who are interested in the diagnosis and treatment of maladjusted children.

W. W. CHARTERS,
University of Chicago.

November, 1925.

PREFACE

IN writing the preface to this little book I think one feeling which is uppermost in my mind is something akin to envy of the author of a book which contains in such small compass so much of value to two classes in the community. The two classes that I have in mind are, firstly, the thoughtful parent, who is earnestly seeking knowledge and guidance on the difficult question of the upbringing of children ; and the other is the school-teacher, who, desiring to take a wider view of his duties, seeks to add to them a knowledge of child-psychology, which shall enable his profession to take its right place in the world's work as the greatest of all professions.

What sort of book is this ? It is a study in psycho-analysis, with a record of personal observations, by a schoolmaster. On both accounts it is damned in advance in the minds of many ; yet the number of intelligent laity, who realise that the analytical work of modern psychology is not only bound to endure, but has already yielded the most fruitful results in the study and formation of character, is steadily increasing, in spite of much technical and professional opposition. Practical studies, such as this, written in clear and simple language, will do much to increase the number. On the other hand there is still a considerable body of people who dislike

the psycho-analyst and all his works. The measure of their dislike is usually the slightness of their study and knowledge of the subject. They have absorbed one criticism, and one only, made against psycho-analysis in its earliest days—that it is concerned exclusively with sex, and that all works dealing with it are really sinks of literary nastiness in consequence.

If any such reader chance across this book I would beg him to read it through, and if he possesses any quality of open-mindedness he will understand that analytical psychology has gone a long way since the days of Freud. That observer, the founder of the analytical method, was, and is, impressed by the rôle of the sexual motive in the human mind, and his hypotheses have possibly been overcoloured as a result. But it must not be forgotten that he was the founder and pioneer, and was imbued by nothing but the spirit of true scientific research. To-day there are many complete Freudians working in this field, but further study and criticism is being tendered in increasing amount to show that the sexual is not the only motive for human conduct, or necessarily the most important. The author of this book has made a valuable contribution in this direction. He has not sought to minimise the importance and the far-reachingness of sex in this field of research, but he has, throughout, striven to show that in child-psychology it is not the only word ; further, that it is not the most important factor in determining conduct.

He speaks frankly of certain sex difficulties of childhood, but he endeavours to trace errors of conduct to their true source, not being content with the superficial explanation that every error of conduct is *bound* to have

its origin in the sexual. In places it is brought out very clearly that even sex irregularities in a child may be the *secondary* result of disturbances originating in some primary impulse other than that of sex, and herein I think his observations are both penetrating and accurate.

The main thesis is to show that the root trouble in childhood is in the inferiority-fear complex, and the more thoughtfully his observations are read, and their significance comprehended, the more it will be apparent to the reflective reader that fear, and particularly repressed fear, is the curse of the modern civilised child. If the reader will but hark back to his own childhood, and by means of the numerous illustrative cases of other children he has known and had opportunities of observing more or less closely, he will find that this thread of fear is woven more or less into the pattern of every childhood. The inferiority idea, also, is one which has received insufficient attention from many psychologists. Such examples of organ inferiority as plainness of feature, facial scars, noses unduly *retroussé*, or bulbous-ended, red hair, freckles, birth marks in visible situations, and a host of other small matters may play a very important part in determining the behaviour and career, and ultimately the character, of the individuals possessing them, and often suffering from them in the silence of their own hearts. These subtler and slighter forms of defect (real or imaginary) are accessible to observation by but two classes, to any useful extent. The first is the parent; the second the schoolmaster. The parents have not their vision cleared by training in scientific observation, but rather such vision as they have is liable

to be clouded by a parental pride and prejudice : the more particularly so in that the handicaps which all forms of inferiority place upon their owners is much less liable to be brought out at home than in that harsh outer world which school life provides for the child. I am satisfied that the opportunities of schoolmasters are so exclusive, so particular, so abundant, that it is to these workers that we shall look for—and obtain—the greatest practical advancement in child-psychology.

The thoughtful parent into whose hands this book shall fall will read it, and re-read it, many times, and he will find many things in it which will act as a warning. The greatest sin of modern, cultured parenthood is the tendency to thrust—I use no milder word—its own desires and ambitions into the lives of the children. It cannot be told too clearly, or too often, to parents that the fundamental duty of parenthood is to train children to realise their own potentialities to the fullest and truest extent possible ; to help them to become *individuals* when they attain the proper age. To achieve this there must be a resolute effacement of all parental yearnings which may tend to militate against the successful carrying out of these ideas. “ When the apple is ripe it falls from the parent stem and becomes, in turn, a tree and a bearer of apples.” Yet it is rare to meet parents, even in these days of earnest and thoughtful parenthood, who realise to the full their duties to their children in this direction.

The idea of the “ terrible mother ” will perhaps seem exaggerated on first reading, but there is probably no section of this little book which will better repay careful parental study than this. The ideas which the phrase

stands for are not new, of course ; but few parents grasp them *at all* ; if they do, it is only too frequently in regard to the mistakes of other parents.

As I have indicated, the other reproach to this book will be that it is written by a schoolmaster, and not by a physician. I think the author himself answers this objection in his conclusions, and the answer is worthy of careful study. There is a large number of people who still say that psychology, and particularly analytical psychology, should not even be studied, still less practised, by anyone but the medical profession : yet the response from the medical profession, having regard to its great scientific training and knowledge, has been marked by an absence of enthusiasm and a degree of hostility which is truly remarkable. Again, it is impossible to suppose that the financial problem would not be an insuperable difficulty ; the doctor would require payment for his services, and rightly, and on a scale adequately remunerative to his professional rank. In all but a limited number of special cases therefore the real workers in child-psychology must of necessity be confined to two classes—parents (or parents-surrogate) and teachers. The necessary education of the parents in this field has *only just begun*, and it is because this book provides such an excellent introductory study that I have ventured to appraise it so highly and to recommend its perusal in the strongest terms that I can employ.

And what is its message to the teaching profession ? It is a message so great, so idealistic, that as yet few will grasp it, and fewer respond to it to the extent of useful practice. Yet as one follows the author's ideas, based on years of careful observation, one cannot help

feeling what a school must mean to its scholars when led by a Head Master imbued with its teachings. Head Masters, for the most part, are men distinguished in their profession, but I fear very few of them have vision to put into practice what this book clearly shows to be the necessity of the age. But it is not only Head Masters which should have this vision ; it should be possessed by all the other workers in the schools. The author himself speaks truly, and almost with a tinge of bitterness, when he refers to the continued belittlement of the teaching profession ; yet, in my opinion, it is the greatest of all professions, because there is *mass-opportunity*. The schoolmaster should possess a trained and scientific mind, and there is committed to his charge a mass—often far too large, it is true—of human material in the plastic and modifiable ages ; it follows with mathematical certainty that his influence can be more far-reaching, both for the individual's welfare and the nation's moral and intellectual growth, than it is given to any other class to possess. The more this aspect of the problem is pondered the more does it tend to raise the dignities and conceptions of the teaching profession ; to place it above most, if not all, other professions in its power to mould life and so form character. Many classes of workers fall short of the moral demands made upon them, but one of the great drawbacks to the work of teachers, as far as my own observations go, is the still deadening influence of routine, and the necessity for coping with too large numbers, without that spiritual stimulus which ideas such as this book emphasizes alone can convey.

And what about the style of the book ? Here it is

open to certain criticism. The author has read and studied his subject very widely indeed ; he has compared and collated theories often conflicting and mutually exclusive, to be found expounded with more or less clearness in the more important works on this subject. As a consequence it might be thought that the book is over-full of quotations. I do not count this a defect but rather a practical advantage ; it shows not only scrupulous honesty in acknowledging the source of good material, but enables the reader to benefit by the exact words of the original writers. This is a great help in an elementary and simple presentation of the subject, and I think most people will agree with me in so regarding it. It would be a mistake, however, to regard this book as a mere compilation of extracts of other people's views. Throughout the work the author has developed his own point of view, based on original observation and original thinking. Paramountly, it stands for a new conception of child-study, based on a loving sympathy and a developed personality on the part of him who seeks to translate this study into practice ; and it insists that such study shall lead to a great constructive social ideal. The author shows, in the clearest way, how this constructive ideal can be carried out by those workers who will devote themselves whole-heartedly to it ; not by study alone ; not by skilled technical practice only, but by *living and working with their scholars*.

One could hope, with much earnestness, that this compact little book, with its pleasant easy reading and its sense of proportion and humour, would fall into the hands of many of those who are responsible for the direct equipment and financing of teachers and the

school work of this country. I think from its pages there clearly emerges the fact that we do not exact a sufficiently high standard of entrant for the teaching profession. We do not pay him enough ; we give him too much to do ; and we give him too little credit and no glory. These things should not be. We spend too much time, idealism and effort in remedying various forms of social evil and defect, but, like so many of my own profession, we devote these excellences to the curing of disease *after* it has declared itself. That is too late. We should rather be content almost to let the declared defectives work themselves out, while seeking to concentrate, if not to the exclusion of purely remedial measures, at any rate mainly upon the preventive work. It is this preventive aspect to which the author gives such prominence. In school work this can only be done by the schoolmaster himself being equipped with the necessary technique, as well as the necessary greatness of character, on the one hand ; and by unceasingly bringing these problems to the attention of thoughtful parenthood, so that those parents may do their share more understandingly than is at present possible.

The parents have " first innings " with the child, and it is just as vital that *they* should understand child-psychology, and its bearing on parental training, so that the young child shall escape any injury before it reaches the schoolmaster's hands. When parents awake to a realisation of their own powers and responsibilities in these directions they will be more mindful of the difficulties of school training, and will increasingly demand that more, and still more, is done to equip the teachers of our country with what is so obviously required if the

nation is to develop its potentialities of character and ability to the full.

It may be that this little preface is thought to be too eulogistic, but I write as one convinced that the training of the child, which means and demands both the education of the parent and the perfection of the teaching profession, is the greatest moral need of to-day ; together with the added personal knowledge of the thoroughness of the author's work in his own school.

W. H. M. T.

29 *Park Square,*
Leeds.

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INTRODUCTION

LET us say at once that this is not a textbook on elementary Psycho-analysis, and that we should like to start off with the assumption that the reader has at least a working knowledge of the psycho-analytic terminology. Unfortunately we are faced with a difficulty unusual in the ordinary run of scientific studies, for certain psycho-analysts have taken such liberties with psychological terminology, often inconsistently with one another and sometimes with themselves, that it is very difficult to understand the meaning of the terms they employ or of the theories they expound. The purpose of this introduction therefore is to make clear from the beginning our own use of those terms which have acquired any ambiguity of meaning. We will begin with the "complex."

No term in psycho-analysis has been used in so wide and loose a sense as "complex." Orthodox or descriptive psychology has attached to it a connotation more comprehensive and beneficent than the narrower and more sinister interpretation of analytical psychology. In its former (broader) meaning it is almost identical with "sentiment," and connotes any emotionally toned system of ideas, such as patriotism, parental love, or a man's hobbies. Such complexes determine man's conscious behaviour, and the direction of his thoughts and actions.

In its more limited and more specialised form a complex denotes a constellation or group of ideas permeated with a painful and disagreeable emotional tone. Owing to its painful character it tends to be repressed, but though buried in the unconscious it is still active and capable of influencing conduct. A man's unconscious contains many such groups of associated ideas, each constituting a complex. The most common illustration in psycho-analysis is the "father-complex"—a boy's hostile attitude towards authority in the person of the priest, the teacher, or the representative of the State. Jung, in his word-association tests, defines as "complex indicators" such words as help to discover or uncover the complex. It is in its restricted and specialised psycho-analytical sense that we use the term in this book.

In "libido" psycho-analysis has given us an expression entirely foreign to orthodox psychology. It has two distinct interpretations. With Freud it represents *sexual* energy, desire or craving, which is capable of transformation into this or that higher sentiment, and which supplies the urge whence comes human achievement and human behaviour. Since the direction in which an individual's libido stream flows is spoken of as his "interests," some psychologists prefer the term "interest." But Claparède and Maurice Nicoll have adopted this new terminology partly at least because libido has too exclusively sexual a connotation. Their idea is that it should denote the drive of *all* the instincts, and in this sense we must interpret Jung's "libido." He has extended its meaning to embrace the sum-total of the psychic energy, the life force—not necessarily

sexual—of the individual. In this sense is the term employed throughout this treatise. It is used in the exclusively sexual significance only where the context leaves no manner of doubt in this regard, and where it is neither convenient nor euphonious continually to prefix the determinative “sexual” or “Freudian” to the substantive “libido.”

Many translators of German works on psycho-analysis have been very haphazard in their use of the terms “fear” and “anxiety,” and this has added to the general terminological confusion already referred to. Personally we have preferred the term “fear,” since like the German *angst* it has both a subjective and an objective significance. Nevertheless, even here, consistency is not always possible. Thus in Chapter X our terminology is necessarily influenced by the authors and the translators of those works from which we are quoting. Apart from such cases, however, we have used “fear” as the word most perfectly corresponding to the concept embraced by the German *angst*.

The different views as to the content of the unconscious or subconscious need not detain us here. The problem of the nature of repression and the repressing forces is outside the scope of the book, though in Part II we have ventured a theory as to the origin of the latter. Many technical terms such as regression, projection and affect (or affective state) we do not consider in any sense ambiguous. We have only to add that in explaining the viewpoints of Freud, Jung and Adler we have sometimes reproduced their ideas verbatim, without resorting to quotation. These cases are indicated by foot-note references.

I am deeply indebted to Dr. W. H. Maxwell Telling, who has read my proofs and given me many valuable criticisms and suggestions. Also to my wife and secretary for unremitting and tireless labours in checking quotations, and writing up the proofs. Finally to the University of Leeds for ready access to their very excellent Library of Philosophy.

CHILDHOOD'S FEARS

PART I

THE NEW PSYCHOLOGY

CHAPTER I

The Freudian Viewpoint

CHARACTER AND THE UNCONSCIOUS MIND

“**W**HEN I woke again, the sun was high. I heard a loud shrill whistling from the forepart of the boat, and saw Tommy's head rising from the sail locker. He swung himself on deck, stood for a moment naked on the gunwale, then he plunged overboard. . . . I found myself envying Tommy. He caught sight of me, and stopped whistling.

Good morning, Uncle Terence,' he said. 'Glorious, isn't it?'

I began to think it was. . . .

'Come along, Uncle Terence,' he said. 'This is simply splendid.'

I have heard a good deal in my time about the respect due by youth to age, and the failure of the generation which is treading on our heels to recognise our dignity. To me nothing is more hateful than respect from a boy or girl. The best compliment youth can pay me is to

forget that I am old. That was just what Tommy did when he appealed to me to plunge into the water after him, and seemed confident that I should find it as glorious as he did." ("Inisheeny"—pp. 93-4.)

Uncle Terence may never have been a schoolmaster, but he reveals himself as a true boy-man. He may never have been a student of the New Psychology, but he understood well how to find his way to the confidence and affection, and so to true knowledge, of the boy. He recognised, as few pedagogues do, that he had as much to learn from Tommy as Tommy had to learn from him, and that we are no true schoolmasters if we dare not fling away our dignity, reveal our common boyhood, and allow our boys to entertain masters unawares. And let us say at once that here is the key which unlocks the door to the New Psychology. *The study of the unconscious mind cannot be divorced from the gospel of the elder brother.* It cannot be isolated in the dry-as-dust atmosphere of an academic institution. True, we may gain some measure of success by mental analysis in the head master's study or the consulting room, but we shall get good measure, pressed down and overflowing, only when we puncture our high-blown pride and respect, and plunge with Tommy into mild adventure and common hardship, finding it glorious. It is only in these hours of play and camaraderie that we find his confidence without seeking it, and open the door of his unconscious mind without forcing it.

Indeed the time may well come when we shall regard the classroom system of "education," with its windy pedagogy, flowery eloquence, and high-speed pumping methods, as antiquated relics of an age that understood

education far less than the mythical age of Cheiron, immortal teacher of the immortal heroes. Oskar Pfister's indictment of present-day education is not one whit too drastic: "Many men know more of beetles and mushrooms than of the souls of their pupils, more of the law of expansion of gases than of the child-mind. . . . Pedagogy has made great progress in regard to mere instruction: in regard to character formation it is still in desperate straits." (IIa—p. 29.)

THE UNCONSCIOUS MIND

Very disastrous has been our ignorance of the child's unconscious mind. Freud justly observes that neurosis in children is far more common than is generally supposed. Frequently it takes the form of bad behaviour or naughtiness, and is treated as such by the authorities in the nursery.* In other words, the educator treats the child-mind as being all conscious. A study of the unconscious would remedy this, and would prevent those abnormalities of conduct, distorted judgments and violent prejudices which are the product of present-day education. It would help us to understand why so many children grow up neurotic, cruel, selfish, obstinate, weak-willed, or sexual perverts. That the child is father to the man is an obvious truism, and for us, psycho-analysis has fulfilled the significance of the proverb, redeeming an old truth born again, full of a more profound meaning and a more pressing import. It has shown men and women with the buried impulses of childhood welling up from the unconscious mind, rendering them fools and knaves, cynics and sinners. As educators, we must

* Ia—p. 304.

align ourselves with Bergson when he says that the principal task of psychology in this century will be to explore the secret depths of the unconscious, and in this science discoveries will be made rivalling in importance the discoveries made in the preceding century in the physical and natural sciences.

THE FACTOR OF HEREDITY

Our attitude to the problem of misconduct is best seen in the case of the juvenile delinquent. "Original sin" has been discredited only to be superseded by the equally false doctrine that moral perversions are inherited. It is generally assumed that the son inherits not merely his father's features but also his father's traits of character and nervous habits. We are told that the criminal offences of children are due to lack of "moral sense"; in other words, to lack of the sentiment for morality. The chronic wrongdoer is dubbed a "moral imbecile," a poor thing endowed with strong selfish instincts and abnormally weak altruistic ones. Thanks to psychoanalysis, the pendulum is now in full swing in an opposite direction. The qualities shown by juvenile offenders in carrying out their misdemeanours are seen to be the very qualities that educators wish to develop. Thus the inherited instinctive tendencies become perversions only by misdirection, and it is our work to direct them into proper channels. It cannot be too strongly emphasized that we do not inherit bad temper, pride, meanness, alcoholism or sexual perversions.* Dr. White is explicit on this point. "What a man shall be depends, not so much on what his grandfather or great-grandfather

* XXVIII—pp. 8 and 10.

was, as on the manner of his rearing." (VIIIa—p. ix.) Further on he shows how in later life a child may reproduce all the parent's weaknesses—"a fact usually ascribed to heredity but which is, often at least, more properly ascribed to the mechanism of identification"—i.e. to unconscious imitation or suggestion. Practical evidence in favour of the psycho-analytic position is not lacking. Benjamin Kidd tells the results of research along practical lines. He found that with wild ducks, fear of their natural enemy, man, always assumed to be inborn, was instilled by the mother bird under the influence of strong emotion. Social workers like Dr. Barnardo have proved that if the slum child is removed early enough from his environment, he becomes not a liability but an asset to his country. Dr. Healy declares that he has not yet found a moral imbecile.

In fact, the further we push enquiry into cases of chronic delinquency—into family history, home environment, social surroundings, etc.—the more we hesitate to give a verdict of moral imbecility. Children who lie and steal are not necessarily morally (or mentally) defective. Surely it is just as unreasonable to consider the lack of stimulus to altruistic conduct as absence of altruistic sentiment as it is to regard loss of the emotion of love as absence of love. "How much poverty in love," exclaims Oskar Pfister, "is not inborn, but merely the expression of an infantile fixation! . . . Under the threshold of consciousness the inclination (to love) very often exists in great force." (IIb—pp. 197 and 200.) And with even greater categorical affirmation: "There are no persons with primary incapacity for love." (P. 331.) Just so with the sentiment for morality. It is always

with us, though it may be temporarily eclipsed. The darkness may be dissipated by analytic pedagogy.

ENVIRONMENT AND THE EARLY YEARS

We return to our problem—the search for the first cause, the root cause, of those disturbances which range from minor anti-social acts to actual crimes, from troublesomeness and unlovableness to truancy and stealing. Note the *impulsive* nature of the misconduct. Not merely is there temptation, but rather *impulsion*. As with the Apostle Paul and with Luther, so with the youthful miscreant, one may practise monkery, pray, preach or punish, yet that which he would not, that he does. Whence comes the urge? Freud finds the answer in the *environmental influence of the early years of life*.

Consider first the environment and the reaction thereto of the individual mind. There is causal relationship. "Every impulse to wrong has an antecedent idea." Says Rivers: "Childhood is one long conflict between individual instinctive tendencies and the social traditions and ideals of society. Whether the outcome of this conflict is to be a genius or a paranoiac, a criminal or a philanthropist, a good citizen or a wastrel, depends in some measure, we do not know . . . in what measure, on Education." (IIIa—p. 157.) With the child, as with the adult, the instincts of love, hunger, self-assertion, curiosity, etc., are the chief incentives to action. But Free Play to these instincts is impossible because of society. Hence arises conflict, resulting in repression. From the repressed emotional experiences of childhood—from the "complexes"—come the impulse to wrong-doing. This is Freud's peculiar contribution to psychology.

At this point it is essential to re-emphasize the meaning that we attach to the term "complex." In this thesis, as in its original significance with psycho-analysts, "complex" refers to experience belonging to the unconscious, and powerful in its influence on thought and conduct. So we come back to the interpretation of conduct in terms of the unconscious. It is *impossible to deal with the bad boy without studying his unconscious mind*. Behold, therefore, the folly and the stupidity of the benignant schoolmaster or the kindly magistrate who persist in asking the child the why and the wherefore of his going wrong. The springs of conduct are in the unconscious, and are usually hidden from the wise and prudent, and never revealed unto babes.

How, it may be asked, do the repressions of childhood impel to wrong-doing? In virtue of the law of conservation of energy. The psychic energy attached to the instincts and stimulated in the Conflict must be utilised. If repressed, it is displaced, and will escape by undesirable channels—in an anti-social or asocial direction. Education should be an attempt at sublimation of this energy, using it for social and not selfish ends. "What we call character," says Freud, "is composed of impulses fixed since infancy and won through sublimation." (Ib—p. 96.)

We must consider finally the emphasis which Freud places on the very early years. In his "Introductory Lectures" he writes: "Educators . . . will transfer the main emphasis in education to the earliest years of childhood. . . . The little human being is frequently a finished product in his fourth or fifth year, and only gradually reveals in later years what lies buried in him."

And again : " The work done by Roux and others on the mechanism of development has shown that a needle pricked into an embryonic cell-mass undergoing division results in serious disturbances of the development ; the same injury to a larva or a full-grown animal would be innocuous." (Ia—pp. 298 and 303.) Dr. Ernest Jones goes so far as to say that no new character tendency can enter the mind after the age of four. It all comes to this—that we are continually reacting to daily experience as we reacted to similar experience in the early years of life. The childish complexes are always in evidence, and the repressed " wishes " manifest themselves upon every occasion. These " wishes," instinctive in origin, take the form of a demand for Recognition, for Liberty and for Love. We should know better than still to repeat for the child's undoing the old tag that he is to be seen and not heard and that he must mind his own business. As if he could mind his own business in any better way than by observing other people's ! For observation is the key with which he unlocks the mysteries of his peculiar world. We should not have the low-level intelligence and feeble moral fibre of to-day were it not for the conflicts, the repressions, *the environmental influences* of early life.

Let us glance at some samples of our failures, and first take the case of the solitary and the eccentric. He has no better apologist than Oskar Pfister. " If the child is slighted, if one shows him no sympathy, if one does not listen to his wishes and confessions, a repression occurs. . . . We know that the danger of distaste for life, hatred of humanity, shut-offness and eccentricity is near, and the moral development . . . and love for

neighbours are seriously endangered." (IIb—p. 547.) Similarly with the anarchist and the atheist. Their attitude of defiance towards the father is displaced on to King and Priest. They scent the father-substitute everywhere.

Pfister instances the case of a chronic stammerer of sixteen, who, after violent effort, only produced a sobbing tone, spoke a few words, and then stuck fast. He was educated harshly and without love, was often struck, and if he broke out crying the punishment was increased. For years he had no one in whom he could confide. Only at night in bed could he give way; by day he throttled his suffering. It is easy to understand how he came to express the latter in his speech disturbance.

The following case came under the writer's personal observation. A Pupil Teacher developed strong sadistic tendencies towards certain pupils, whom he alternately bullied and petted. Trouble threatened if the habit could not be eradicated. A careful analysis revealed the following. As a young child he had more than the normal desire for recognition—almost amounting to a desire for masterfulness. At the Infant School which he attended, his "wishes" were forcibly and corporally repressed by a heartless and brutal mistress. As a result he developed a strong cruelty impulse, which, in his case as in so many others, was a form of revenge, a compensation for inferiority. This impulse tended to be directed towards loved ones—it became sadistic. It took this channel the more easily since there was an unconscious identification of his mother with the teacher. He well remembered that about this time the mother had many

times threatened her children with the cane. Naturally enough, his sadistic tendencies came into conflict with his feelings of love and sympathy, and so were repressed into the Unconscious. In later life—as a Pupil Teacher—any disturbance in his emotional life activated the unconscious sadistic thoughts. After this piece of history had been laid bare and explained the trouble was eradicated.

The cases quoted above have one thing in common—there is something wrong with the love life. They illustrate the child's need for recognition and love, a need verging on passion, and aptly symbolised by a patient in the phantasy quoted by Oskar Pfister : “ I see myself like a small child lying down ; from my body fire rises, but is immediately extinguished on all sides.” (IIa—p. 53.) But, further, they help us to understand the Freudian view of the conflict, and why the author of Psycho-analysis traces the greater part of the content of the mind to *sex impulse*.

CHAPTER II

The Freudian Viewpoint (*contd.*)

LIBIDO SEXUALIS

WE have seen that according to Freud character and conduct are determined by the instinctive tendencies of the child ; that between the latter and society there often develops a conflict, leading to Repression and the formation of complexes whence comes the impulsion to wrong-doing ; that Education should therefore aim at directing the instinctive energy into useful channels and to high ends. So far there is general agreement with Freud. Bitter opposition, however, has been raised to the emphasis which he places on the sex instinct, which he maintains is the *ultimate basis of every impulse* or energy or motive. There is virtually nothing else that can drive man except sex longing. Sex is the chief element in the life-urge, the only libido stream, the one repressed instinct and the leading cause of conflict. Misconduct, like neurosis, is a symptom, and a substitute for sexual activity.* Character resolves itself into sublimated sex impulses, and sublimation is defined by Freud as the capacity to exchange an originally sexual aim for another, no longer sexual though it is psychically related.†

* See note at end of this Chapter.

† Ig—p. 181.

In all justice to Freud, one must insist that his critics have never taken the trouble to understand the connotation he gives to the term "sexual." For the critics, on the other hand, must be admitted the difficulty of divining what exactly *is* his meaning. Freud has constantly changed his ground, and in so doing has landed his disciples in a morass of inconsistencies. Writing on this very question of definition he makes the astonishing confession: "We have already found that attempts at definition always lead to difficulties; let us give up trying to do any better in this particular case" (sexuality). (Ia—p. 255.)

Generally speaking, Freud uses the term "libido" to indicate sexual longings under a very wide aspect. In his "Introductory Lectures" (p. 268) he writes: "We have extended the meaning of the concept 'sexuality' so as to include the sexual life of perverted persons and also of children." Oskar Pfister further expounds his master's conception, thus: "Under sexuality we understand the sum total of those physical and psychical phenomena which are related to reproduction or the activity of the reproductive instincts and organs." (IIb—p. 168.) "We speak therefore preferably of psycho-sexuality, putting emphasis on the fact that one should not overlook nor undervalue the mental factor of the sexual life. We use the word 'sexuality' in the same comprehensive sense as the German language does the word 'love.'" (*Ibid.*, p. 63.) Freud's definition includes, then, the tender emotions, sympathy, friendship, etc., together with the so-called "partial" libido impulses. The latter are particularly characteristic of the sexual life of children, embracing envy, jealousy, cruelty, in-

quisitiveness and showing-off. The child's dread of being left alone is explained as "unexpressed libido," while the Herd Instinct, which gives the group spirit and esprit de corps, Freud derives from libido—originally from envy.

"LIBIDO SEXUALIS" AND ITS RELATION TO MISCONDUCT

Without committing ourselves to the universal truth of the Freudian theory—that the leading cause of conflict is in the sex life—let us illustrate its incidence, taking stealing as a characteristic offence. Thieving often originates in some other form of wrong-doing, which should be first dealt with rather than the crime of theft. It may be the expression of a desire for some repressed emotional experience, usually sexual, or the miscreant may have witnessed a sexual perversion, or have been the object of sexual assault, or have acquired knowledge of an emotion-producing nature. Repression followed. The first immoral act or trouble-producing idea of emotional import is somehow associated with the crime. When the sexual libido is strong, it may be diverted into the channel of theft. Stealing and sex are thus "constellated." This "constellation," this associative connection, is very frequent. It may not appear as cause and effect. The connection may be merely accessory, but it is there. Consider smoking among boys. The modern "fashion" is cigarette smoking in the cinema. This is not simply because the juvenile offender loves darkness rather than light, but rather because cinema pictures frequently excite his new-found instincts. Smoking and sex are constellated. As a boy once remarked to the writer—"They always go together."

Dr. Healy accepts the Freudian conclusion that a sexual complex is the commonest cause of psychic disorder, and that stealing is an attempt to flee from sex. Whether we agree or not, we need to recognise the necessity of considering the sexual ætiology in every case. No class is too well protected from the practice of bad habits and the possession of information of a wrong and unwholesome kind. We do not know a writer who has envisaged the situation with rarer psychological insight than Dr. MacCurdy : " Unfortunate or disastrous results may follow on the appearance of physiological puberty before its psychological correlate is complete. There is a great influx of energy *before the individual has become a socialised animal*. Very often this energy is expressed in anti-social ways. . . . A somewhat analogous occasion for trouble is the *sudden acquisition of sophistication (before physical development is complete)* in a child who has been ' sheltered ' from such knowledge." (X—p. 308.) (The italics are our own.)

Dr. Healy gives some remarkable cases of conflict and repression causing impelling ideas towards misconduct. One boy acquired the habit of night-riding—" stealing " his rides by train or tram. He had learnt this from a boy who had taught him bad habits which he had repressed. Another—" Royal M."—was always running away and stealing. His inner life was affected by the acquirement of emotion-producing knowledge—that the people with whom he was living, and who he thought were his parents, were not so at all. His anti-social career took the form of lying and deceitfulness, the very characteristics of which he accused his own family. In each of these cases we have the associative

connection between the person causing the disturbance and the misconduct. Note a similar connection in the following case of truant-playing. "Harry" was a First Form boy, an only child, aged twelve, and was given analytic treatment by the writer instead of the usual orthodox method of corporal punishment. With extraordinary cunning he had contrived to play truant for half a term without arousing any suspicion on the part of either his parents or his schoolmasters. Delicate, difficult to rear, happy in home life, highly intelligent and talented, here was a boy, a picture of mild-eyed innocence, frank, naive and without reproach. Harry's attempt to explain his behaviour revealed the strong impelling force of his unconscious. He experienced "feelings" and complained that he was "distressed" and "dreary." Thus each day he was driven into the wilderness of his own despair, spending wet days in museums, and fine days in the parks and outlying suburbs. When questioned he could think of no manner or kind of worry, he could recall no troubles—only that feeling of distress. Finally he remembered that he had been greatly shocked by a big fellow who insisted on accompanying him to school, and talking in a disgusting way of the facts of life and birth—"acquisition of sophistication before physical development." There was nothing to do but to repress, and repression drove him to truant-playing. In running away from school and from his schoolfellow he was unconsciously running away from sex, and was deceiving the parents who had first deceived him—by misrepresentation of the facts of birth. Harry well illustrates Freud's theory that hysterical individuals suffer in large part from "reminiscences

pent-up in the Unconscious like foreign bodies." This discovery is as much that of Janet as of Freud. "One particular notion" (he writes of the hysteric) "will assume an undue importance—an importance altogether out of proportion to their other ideas—and play a chief part in their lives. . . . The hysteric tends to be under the domination of the particular idea which is present at any given moment, while one or more . . . may even become fixed ideas," i.e. complexes.

"CONVERSION"

The mention of hysteria brings us to the crowning edifice of Freud's conception of Repression, viz. that pent-up libido may escape along other channels than that of misconduct. It may be transmuted into *physical manifestations* as in hysteria, fits, convulsive tics, stammering, etc. This is what Freud calls "Conversion." Dr. Stekel, a one-time pupil of Freud, has passed well beyond the limitations of his master, and has found the psychic conflict behind many apparently organic diseases. He writes: "I was astonished to find that many cases diagnosed as heart-trouble, asthma, stomach-trouble, appendicitis, irritation of the skin, tics, cramps, etc., were caused by mental conflict. . . . Neurotics have a wonderful ability to express their mental states in a symbolic language of the bodily organs. Such heart troubles as palpitations, aches, irregularity of rhythm, etc., may be the consequence of disturbances of the affections." (XI—Author's Preface—p. vi.)

I wish to emphasize this phenomenon of Conversion because of a remarkable case which came under my notice as schoolmaster, and which demonstrates con-

vincingly that fits are often due to a discharge of high-pressure affect in connection with very deep-seated complexes.

Howard, aged fourteen, was an only child. His mother died in 1918. He developed fits in 1921. Just at this time his father remarried. The fits occurred at least once a month—sometimes more often. Finally I wrote to the father for an interview, and he gave me the following information. Since his mother's death, Howard had become morbid and had lost his old cheerfulness. *He had shown no distress at the time of her death.* Not a tear had been shed. On hearing of his father's intention to remarry, Howard showed violent resentment, giving his future step-mother his opinion of things. After the marriage there was much friction between the boy and his parents.

Howard was frankness itself. His mother, he said, had been his best friend, and her death a great shock. Since his father's remarriage he had been much worried. The step-mother had been a stumbling-block and cause of offence, and when he rebelled he received severe thrashings from his father. The amount of repression that accompanied Howard's troubles is best seen in a remark he made to me, 11th April, 1923, when I was congratulating him on his better health and spirits: "Well, sir, I'd no one to go to then. *I have now.*"

My treatment was simplicity itself. Howard was told that his fits were the result of repressing his emotions of sorrow, hate and anger. He had only to look his troubles in the face and alter his attitude towards the home, and he would get better. He was not to repress his "feelings" towards his step-mother. Rather should

he remember that she was not an usurper, but a helpmeet of whom his father and the home had need, etc. In short, he was to try and view matters from another angle. I tried suggestion in a practical form by getting Howard to restrict his meat diet, and try more green vegetables, eggs and milk.

I was sceptical as to results. Analysis does not always cure without the removal of the patient to other surroundings. If Howard was unable to get the right orientation his removal from home would be the *sine qua non* of cure. To my surprise, improvement manifested itself immediately. A baby arrived, and Howard became attached to his little sister. This helped to win the mother to his side. Thrashings were now taboo—a solemn covenant between the father and myself. Howard's old cheerfulness returned. The fits occurred at rarer intervals. During the last twelve months of his school life he never had an attack.

In conclusion we shall find food for thought in the reflection that the epileptic's symptoms have striking resemblances to those of the neurotic. Dr. Somerville writes: "Anyone watching an epileptic fit cannot fail to be impressed with its resemblance to other effects of the discharge of high-pressure affect, such as may be seen in the muscular movements of a man suffering from a neurosis." (XX—p. 8.) Apart, however, from the physical symptoms, there is often analogy in his moral relations with society. We have considered the asocial behaviour of the juvenile delinquent. The epileptic's morality is proverbial. He can be ruthless and cruel, indulging in anti-social acts without a twinge of conscience. Perhaps Stekel is right and the epileptic

fit is a substitute for a crime. Nervous malady and moral perversity appertain to the same genus.

NOTE ON THE CASE OF HOWARD

Two years have elapsed since this chapter was written. Howard has just been to see me after twelve months in business in an East Coast town. He is six feet tall and in fine physical condition. He has had no renewal of his old attacks.

NOTE ON CHAPTER II

The reader will have remarked the assumption made in Chapter I to the effect that the subconscious complexes which underlie the neurosis are identical with those which determine the conduct and character traits of the child. This is perhaps the most important conception to which the study of abnormal psychology has led us. We shall consider it more fully in Chapter VII.

CHAPTER III

Expression

WE have seen the dangers of Repression, and that there exists an alternative in Sublimation. In popular parlance one hears a great deal about "Expression" and "Self-Expression." As pedagogues we cannot blink the problem of auto-education and absolute freedom of development in the education of the child. The anti-Impressionists (see McMunn, "Child's Path to Freedom") would abolish all external interference, and any attempt to mould character. What then? If the child fails to sublimate his crude instincts, is the educator to refuse to repress the cruel, sensual, self-assertive impulses? Is he to allow free play to the instinctive wishes? These are pertinent questions, since psycho-analysis has shown that illness often begins when a previously practised vice is given up, and when the possibility of satisfaction for the libido is removed.

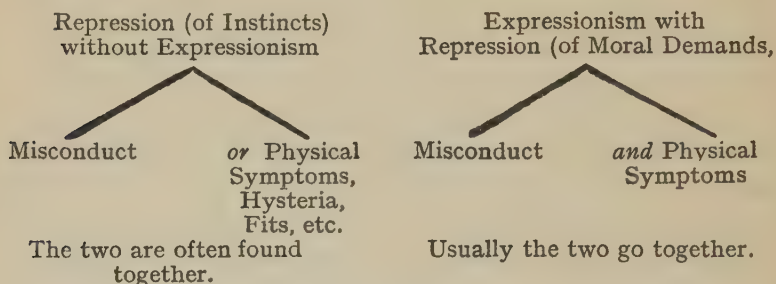
Generally speaking, Freudians, always willing to surpass their master, have implied that a certain yielding to natural impulses is good. Healy, the chief Freudian authority on juvenile delinquency, bluntly states that conflict may be got rid of by giving way to the activities (pernicious and otherwise) suggested by the complex. Stekel, the famous psychiatrist of Vienna, writes: "To the question raised by Freud, whether our civilised

sexual morality is worth the sacrifice which it exacts from us, I would certainly answer with a mighty 'No.' " (XI—p. 434.)

Dr. Maurice Nicoll stresses the necessity of an outlet for the libido. He writes of the "universal impulse in man to attain fullest expression. Where we have fullest expression there we have beauty. Where expression is inadequate we have ugliness." "Fruit of some sort must be borne by every living being." (XII—pp. 179 and 129.) He condemns the thwarting of those potential forces in a human being that crave for expression in a full life. The context, however, shows that he uses the term "expression" in a sense altogether different from the Freudians. He refers to expression *through sublimation and achievement*. "The results of a man's work are as much creation or fruition as his children." (XII—p. 129.) The fact is we need a new terminology. For free and unrestricted expression of the instincts Dr. Hadfield has suggested the term "Self-Expressionism." "Expression" or "Self-Expression" would then refer to the redirection to higher ends of the instincts, *as well as to their acceptance and control by the individual*.

To return to our problem of the free expression of the instincts, Freudians are mistaken in asserting that conflict and repression can be eliminated by giving in to natural impulses. If we have repression of the sexual libido, the sequel may be misconduct or some other form of neurotic disturbance. On the other hand, allow free expression of the child's natural instincts, and some form of misconduct is taken for granted—and yet more. Since the sensual side is dominant, we get not

only vice but *repressed moral sense* and consequent neurotic symptoms. The last state is worse than the first, for it is one of the truths that psycho-analysis has revealed—the *denial of the moral demands can make the individual ill*. The dilemma is best shown diagrammatically, thus :—



(We shall expand this conception in Chapters VIII–XI.)

Dr. Stekel admits the position, but considers that the self-condemnation and repression following indulgence are merely a result of education. "There's nothing good or bad but thinking makes it so." Jung and the Zurich School are emphatically against this position. In "Analytical Psychology"—pp. 378–9—Jung writes : "According to this idea, the immoral man who allows his natural instincts an unbridled existence should be proof against neurosis. Daily experience proves this is obviously not the case ; he may be just as neurotic as other men. If we analyse him, we find that it is simply his decency that has been repressed. . . . It should never be forgotten—and the Freudian School needs this reminder—that morality was not brought down upon tables of stone from Sinai and forced upon the people, but that morality is a function of the human

soul . . . as old as humanity itself." A crowd of witnesses can be produced in support of Jung's contention, many of them Freudians. We will content ourselves with three, of whom Freud himself shall be one. The testimony of E. B. Holt in "The Freudian Wish" is strenuous if not convincing: "The abandoned pleasure-lover has fits of remorse and the haunting prick of 'conscience' becomes maudlin and weepy at mention of 'home and mother,' asseverates with suspicious vehemence his having 'tried to do right,' and calls for drink to allay his mental agony. . . . The latter end presents a picture of abject mental inadequacy, the cruellist suppressions, and presently of mental disease." (XXI—pp. 120 and 145.) Oskar Pfister's hammer-strokes of conviction rather irritate with their reiteration: "Many an hysterical malady is a renunciation of moral deeds." "The deeper claims of the spirit are of greater importance than the discharge of erotic tensions." "The countless illnesses from moral conflicts show that the ethical trend belongs to the fundamental tendencies of the human soul" and "One must also include among the erotic needs, the denial of which makes the individual ill, the moral demands, which Freud does" (IIb—pp. 105, 106, 108 and 456), and so on. As to Freud, let the following quotation from "Introductory Lectures" suffice—"If we were to make victory possible to the sensual side instead, the disregarded forces repressing sexuality would have to indemnify themselves by symptoms." (Ia—p. 361.)

The position of the educator should be clear, if practical experience has not already made it so. Repression of the ego's self respect, of "decency," invariably

leads to neurotic symptoms. The schoolmaster sees this in the chronic masturbator. Yielding to his temptations, he capitulates to the wishes of the immoral forces and represses the counter-wishes of the moral self. He degenerates into a weak-willed, feeble-minded person. Hysterical manifestations are not lacking, and fear of the results often drives him into the severest neurosis. Cases like that of the schoolboy suffering from a certain severe form of hysterical defect of sight, *the result of mental conflict engendered by bad habits*, rather than of the practice of vice itself, such cases are assuredly the experience of many schoolmasters. (See IIb—p. 175.) Stevenson's parable of Dr. Jekyll and Mr. Hyde has been taken as an illustration of dissociation of personality. (See "The Dissociation of a Personality," Morton Prince.) It equally well illustrates the case of the sensualist giving in to his wishes—Mr. Hyde, the wish; Dr. Jekyll, the moral censor; the Hyde-Jekyll collapse, with general paralysis and moral bankruptcy, which follows the conflict. He that would save his life, the same shall lose it.

We shall take up the question of repression and expression in another place. In this chapter we have been content to show that free expression of the instincts is no true solution of the problem of conflict and conduct. We will now resume consideration of Freud's hypothesis that sex impulses are the main determinant of character.

CHAPTER IV

Jung and the Failure of Adaptation

THE ŒDIPUS COMPLEX

WE cannot approach the study of Jung's view of the conflict without enlarging slightly on what has already been said of Freud's Libido Theory. We have not mentioned the Œdipus Complex—the kernel of the neuroses, as Freud terms it. Briefly it amounts to this—that the boy is in love with his mother, and fears and hates his father. He harbours hostile feelings against his father, because he would take his place, and in childish imagination marry his mother. The girl takes the same attitude towards her mother, who is regarded as her rival in love, and an annoying competitor. (The Electra Complex.)

As we shall see later, a great deal too much emphasis has been placed on the boy's attachment to the mother and on the "Father Complex." With all due respect to that *deus ex machina* of the Freudian—the Unconscious—the factors of Folk, Time and Place must be considered. With a very young child, still a tenant of the nursery, the so-called incestuous relation is often in evidence. Thus a boy of three sees his mother caring for his father, who is confined to bed with a chill. He promptly turns his back on the invalid with an emphatic "I don't like daddie." Jealousy, that virile component

of the sex instinct, is characteristic of the infantile relation to the parents.

Our chief concern here is the effect of the Œdipus Complex on character and conduct. Let us take counsel with Freud. He asserts that from the time of puberty onward the human individual must devote himself to the great task of freeing himself from the parents. If he fails, then he remains all his life in subjection to his father, and incapable of transferring his libido—from the mother—to a new sexual object. "Too much parental tenderness becomes harmful because it accelerates the sexual maturity, and also because it 'spoils' the child, and makes it unfit temporarily to renounce love or to be satisfied with a smaller amount of love in later life. One of the surest premonitions of later nervousness is the fact that the child shows itself insatiable in its demands for parental tenderness." (Ib—p. 83.)

The lesson of the Œdipus Complex is, then, that the boy must become a man, and put away childish things. He must break with the past, and conquer his own world. This is a painful process, and many never accomplish it. They are the future neurotics. The neurosis represents an infantile attachment to the family situation, hence Freud's conclusion that the Œdipus Complex is the nuclear kernel of the neurosis. We shall shortly see the relation of Freud's Œdipus Theory to Jung's concept of "Failure of Adaptation."

JUNG'S "LIBIDO" THEORY

Jung, the founder of the Zurich School of Psychoanalysis, shall speak for himself. "I suggest that the psycho-analytic theory should be liberated from the

purely sexual standpoint." (IVa—p. 231.) For it he substitutes the energetic viewpoint. "All psychological phenomena can be considered as manifestations of energy in the same way as all physical phenomena are understood as energetic manifestations since Robert Mayer discovered the law of the conservation of energy." (IVa—p. 231.)

Further, Jung affirms the existence of more than the sexual instinct. With him the term libido has a much wider connotation than with Freud. All the instincts taken together form the psychic urge, the life-force, the *élan vital*; and human behaviour is an expression of this libido urge. If the libido is without an outlet, or if it meets an obstacle which it cannot overcome, then the stored-up libido makes a regression—to the mother and to the infantile attitude to life. This failure of adaptation is a cause of repression, and is characteristic of the hysterical temperament which, more sensitive than the normal, shirks the problems of life, and seeks shelter behind a neurosis. But nature only resorts to this method when she has failed in her main purpose, that of adaptation to the changing environment.

It is this factor of changing environment and new experience which, according to Jung, is the kernel of the neurosis. Every new step in life means a new adjustment of the libido. An obstacle which the latter most frequently fails to surmount is met with at puberty. *It is the sacrifice of the infantile personality.* This Jung states with explicit downrightness: "The object of Psychoanalysis has been wrongly understood to mean the renunciation or gratification of the ordinary sexual wish; in reality the problem is one of the *sublimation of the*

infantile personality, or, expressed mythologically, the sacrifice and re-birth of the hero." (IVc—p. 265.) (The italics are our own.) From the standpoint of adaptation, then, it is not merely sex instruction that is wanted for the boy approaching the crisis of puberty. He demands equally to learn to wean himself from the nursery, and to adapt himself to the world outside his home. He needs to "objectivate" his libido. The educational significance of Jung's point of view is apparent, and his refusal exclusively to emphasize the sexual side of things is surely sound. He does not fail to make certain his standing-ground. "I would, however, never personally recommend that Freud's purely sexual analysis should be exclusively applied as an educational method. It might do much harm because of its one-sidedness." (IVa—p. 394.)

THE "TERRIBLE" MOTHER

We have seen that an obstacle which the libido most often fails to overcome is the sacrifice of the infantile personality. The problem of puberty is the desire not to grow up—the Peter Pan motif. The child cannot hold his own and face the facts of life. It is too great a task to cast loose the familial bonds and the dependence and irresponsibility of child-life. Life may call, and the battle may call, but oh! the call of the cradle!

Fond parents are to blame—fond in Shakespeare's sense of foolish. For the mother is loved and longed for too exclusively, and so she becomes the "Terrible Mother." She attracts the childish libido, which is no longer available for the other purposes of life. Jung calls this crisis of adolescence the "battle for deliverance."

Cleverly he contrasts the overfond mother and the boy never weaned with the story of Samson and Delilah. The woman robbed him of his strength, and he failed to win the battle for deliverance. His conception throws new light upon the words—"If any man comes to Me and hates not his father and mother, he cannot be My disciple." In this crisis of adolescence is the real motive of self-sacrifice. The child must be *reborn from the mother*. It is the first great task of man, and the one requiring the greatest effort. Well does Dr. Crichton Miller write: "In answer to the question 'Does God still turn people into pillars of salt?' the mother will probably state that God has relinquished this procedure. But the sooner parents learn the inwardness of the story of Lot's wife, the better for them and their charges. For they will then discover that . . . God is turning into inanimate things, devoid of possibility of growth, those who look back with repining on loss and adversity, and who refuse to face the future and the unknown with courage and confidence." (XXIIa—p. 227.)

Let there be no misunderstanding. Jung has prefixed the determinative "terrible" to the substantive "mother." We no longer hear of the *enfant terrible*, but of the terrible mother. Terrible above all, the foolish mother who betrays the boy from his heroic sacrifice. When the "hero" has overcome the "destroying mother," and has made the new adaptation, then the great Mother-Preserver arises phoenix-like from the ashes of the Mother-Destroyer. Again she wears the aspect of the life-giving mother who inspires, and causes to aspire, her children. Mythologically, the problem finds expression in the phantasy of the twofold birth

and the dual mother rôle. (Cf. Jonah, Romulus and Remus, etc.)

It is now clear how fundamentally Jung differs from Freud on the nature of the relations between child and parent. With Freud the boy's over-attachment to the mother is mere sexual impulse, stimulative of hostile feelings to the father. This "Œdipus incestuous relation to the mother" Jung explains as a regression to childhood. The mind of the neurotic patient turns back to childhood's memories and to childish modes of conscious activity. *The mother is libido symbol.* The incest is psychological and not physical. It lies in the bond of the child to the mother which we have seen is one of dependence and irresponsibility.

CASES

Educators are continually coming across cases illustrative of Jung's theory of the libido. Maurice Nicoll gives the dream of a schoolboy, who was in a Form presided over by a man of whom he was in great terror. His terror interfered with his progress, and he imagined he would remain for ever at the bottom of the class. The position was one from which he saw no escape. "I dreamed that I was in a swimming-bath full of water. My Form Master stood on the edge, in a red bathing-suit, and pushed me away with a long pole whenever I tried to climb out. I swam round and round in despair." (XII—p. 80.) A dream symbolic in every detail of the childish libido failing in the process of adaptation.

Nervous symptoms are, equally with dreams, manifestations of the unconscious. A case which came before the writer was that of a schoolboy whose difficulties were

such that he had to be removed to a school where adaptation was less difficult. His parents were never able to divine the real cause of the illness, for he denied again and again that anything was wrong at school. An understanding of the boy's dreams might have averted the final catastrophe. Repeatedly he dreamed that he was *alone* in a vast forest (symbolic of his loneliness at school) and from behind every tree weird shapes and evil genii were watching him (symbolic of the hostile environment of the school, with enemies spying and conspiring against him). The cause of the dreamer's helpless nightmare-terror was the thwarting of the outlet-seeking libido and the realisation of arrested development.

It is well to bear in mind that it is not necessarily the sacrifice of the infantile personality which is required of the ailing child. The sensitive nature may find adjustment and adaptation impossible, where another type is completely at heart's ease. Change of milieu, removal from the hostile environment, is then the essential of salvation. What Dr. Hadfield says of the moral pervert cannot be applied to the child—"A man's nervous breakdown is not due to the failure to adapt himself to his environment, but *his failure to adapt himself to himself*. . . . Our problem is . . . to fit a man to face himself. . . . Adam blamed Eve, Eve blamed the serpent, but God was not deceived, and drove *them* out of the garden." (XXVIII—pp. 31 and 39.) The English public school system is often extolled as the acme of educational perfection, but the evil of imposing such a system upon a boy in utter disregard of his natural interests and innate aptitudes was revealed recently in the suicide of a school-boy at one of our Public Schools. There is something

to be said for Dr. Steiner's plan of classifying children according to their temperaments.

There is one type of "mother's boy" who has so incompletely broken with the infantile attitude that he is the despair of schoolmasters. He is a queer mixture—partly braggart, partly fool, and partly nothing at all! All intellectual development must pass through three stages—confidence, enquiry and doubt, and this type of boy never gets beyond the first. Excessively self-assertive, never recognising that he may be wrong, always cocksure and boastful, he is bound to fail. He seeks the limelight, he is fond of display, he is full of promise, and he is empty of performance. For him there exists no limitation. Inefficient and self-sufficient, it is his conceit that excites our impatience. But his inevitable characteristic and the worst is irresponsibility. He refuses to face the responsibilities of life. He can do no wrong. He has always his whipping-boy. The fond parent accepts responsibility, and another takes the blame.

One other quality merits mention. We laugh when a child of four tells us, with becoming dignity, "You *may* read my book, daddy," but we weep when a boy of fourteen treats us in like fashion. It reminds us too much of the fable of the donkey trying to curry favour with his master by adopting the tricks and habits of his favourite dog. We beat a quick retreat before such buffoonery.

We have now considered the psycho-analytic viewpoints of Freud and Jung. Each has contributed something to our knowledge and understanding of the child. We pass on to Alfred Adler, and shall not find our quest any less productive of serious thought.

NOTE ON CHAPTER IV

The following quotation from "Anatole France en Pantoufles" (just published) is of some interest in view of what we have written on the Terrible Mother.

"Look you, my friend, there is something worse than hate, worse than indifference : it is love, tyrannous love. . . . I had myself the most loving of mothers. She worshipped her only son, her Anatole, as her masterpiece, her darling. . . . I received double my portion of love. It was much, my friend ; it was far too much. She literally poisoned my life. She made me foolish and stupid, vacillating and timid. Accustomed, because of her, to leading strings right up to my thirtieth year, I shrank from crossing that abyss in life which separates adolescence from manhood ! We were both of us ridiculous. Did she speak of me—me, a bearded man—she represented me as a little child.

Until I was thirty-five my mother never went to bed until I had returned home. At midnight, or even at 4 o'clock in the morning, I would find her silent and relentless, candle in hand. It became a sort of religious ceremony. . . ." (pp. 220-1).

"Up to the time of my marriage my mother always tucked me up in bed. When she kissed me, I sometimes had the desire to strangle her. There is no tyranny more heavy than that of maternal love." (p. 364.)

CHAPTER V

Adler and Inferiority

ORGAN INFERIORITY

WE have contrasted Freud's emphasis on sexual libido with Jung's regard for all the instincts as comprehended in his notion of libido as psychic energy. Freud and Jung are agreed as to the importance of the early years in influencing later reactions. Jung considers that the lack of adaptation in later life is due largely to the fact that the early psychic environment (principally the home life) has produced in the child reactions and inner adaptations too like those of the parents, and unsuited to other situations. What is true of the home is true of the school. "They were called 'Shorty' or 'Kid' at school, and it was in such emotional states that they remained throughout life, because they saw the school situation everywhere; they followed the path of the acquired tendency." (XIV—p. 176.)

Alfred Adler stresses the significance of the *child's early feelings of inferiority*. He explains conduct in terms of the Ego Instinct and the Will to Power. Neurotic symptoms and the twists and kinks of character are the result of over-development of self-assertiveness. The latter follows from the feeling of inferiority, this in turn having its *raison d'être* in organic defect or *organ inferiority*.

It is a truism that the state of the bodily organs influences the mental processes. Experiments have proved, for instance, that anything that obstructs the breathing exercises an appreciable influence on the memory. Weak stomachs, causing under-nourishment and bodily irritation, make for melancholy and gloom. Observe a child with marked organ inferiority, and you will ordinarily find a certain distortion of thought, a mental squint, and an excessive use of superlatives. So, too, it arrives that many a bad boy is an egoist, and he is an egoist by compulsion, for he is impelled to overcome his feeling of inferiority. "Organ inferiority," concludes Adler, "is the basic factor of what Freudians refer to as the conflict."* And conflict produces repression, and repression the impulsion to wrong-doing.

COMPENSATION

We will consider the feeling of inferiority in relation to the instinct of self-assertion. Adler summarizes the relationship as follows: "The possession of definitely inferior organs is reflected upon the psyche—and in such a way as to lower the self-esteem; but it is just out of this lowered self-esteem that there arises the struggle for self-assertion which assumes forms much more intense than one would expect." (V—p. 2.)

Few schoolmasters have been able to place themselves in the position of the child disgraced with a subnormal organ—for he finds it hard to recognise himself as the "child of grace" of his school catechism. This inability is not surprising. A child so sensitive will give his confidence only to those who have touched the inmost fibre

* V—p. xix.—Introduction by W. White.

of his being. He has a strong sense of uncertainty, of incompleteness. His self-esteem suffers enormously. He does not feel a "complete man." Indeed, the goal of complete masculinity seems very far removed from him. Small wonder, then, if there arises a counter-vailing impulsion to be complete and efficient, a burning desire to *compensate* in some way for his weakness. It is the "masculine protest," the beginning of the struggle for self-assertion and masterfulness.

Study such a boy, study his hobbies and his phantasies, and you will find him striving to do manly work, playing the wild man, glorying in the opportunity, should it come, of riding a motor-bicycle or driving an engine. Nay, rather would he travel through the air than perambulate over Mother Earth, for this would satisfy his yearning to live dangerously—that philosophy evolved in the brain of Nietzsche, all his life an invalid and an "inferior."

In the realm of phantasy the inferior child revels in stories of Tarzan and Buffalo Bill, of Thug and pirate, of Inquisition and murder. He is extravagant and extraordinary. He will train himself for a whole year in climbing and jumping so that he may be able, next autumn, to steal the apples that have been forbidden him; he will ply his muscles in sport and gymnastic so that he can thrash the bully who tyrannises over him; or he will break records in swimming so that he may be allowed to join in the boating. Any schoolmaster who keeps his eyes open knows all this, and a great deal more.

Adler's concept, then, stresses compensation. The child may try to overcome the inferiority feeling by compensation *through achievement*. And if he fails?

When failure threatens, when the ego is unable to gain expression, when the child fails to compensate through achievement—then the unconscious seeks new paths by which to attain superiority. Compensation is found in other ways—usually in the line of regression. As we shall see, there may be *compensation through sensation*—hence misconduct and crime. Or there may be neurotic symptoms, consequent on repression, for inferiority means fear, and fear means repression, with the host of the neuroses. To conclude : with Adler the feeling of inferiority is more potent in determining human behaviour than is Freudian sexuality. Self-Preservation counts for more than Race-Preservation. The “inferior” child seeks to dominate, to be on top, to be great, to be strong, to be above, to be a man. He would “elevate as high as possible the pyramid of his existence,” the base of which rests on—an inferior organ !

CASES WE ALL KNOW

Following Adler's theory, we will glance at some samples of compensation through achievement. The phthisic, stammering Demosthenes is the standard illustration of the Psycho-analyst. Nearer home and our own times we have King William III—the dyspeptic antagonist of Louis XIV, who became a “dietetic expert in battling with Fate” on the plains of Flanders. The inordinate desire for power and the great achievements of Napoleon I were in part at least the result of that taunt at his stature which dubbed him “le petit caporal.” “It is hard to imagine,” writes Dr. Brill, “what an important rôle in life the wish to be taller plays. I have known people who informed me, with all the emotion

that usually goes with the disclosure of some very intimate personal secret, how hard they always tried to be just a little taller." (XIVa—p. 230.) Lord Byron's club-foot sped him on to great achievements in literature and in the cause of liberty. Many a stutterer, like Charles Lamb, has become famous as punster or raconteur.

Consider other compensations of a different order. Every schoolboy knows that the small boy swears more than his big brother, and so creates a mild sensation. The untidy and slovenly habits of certain bachelors are a protest against a society which has disillusioned them. They are at once a self-depreciation and a compensation. The bobbed hair and cigarette-smoking of the modern girl may be the "masculine protest" of the so-called inferior sex, and may compensate for a feeling of inferiority. A whole book could be written on the psychology of the "younger brother." Oh! the lust and the longing to possess the unattainable! It dominates his childish soul. It has been said that his shortcomings are pointed out to him so repeatedly that he invariably turns out to be a teacher just to show his brothers and sisters that he can teach as well as they! His jealousy and envy are proverbial—witness the stories of Joseph and Jacob. It is significant that the Prodigal was the younger brother—"And the younger of them said unto his father . . ." By squandering his inheritance he was attaining that feeling of power which his position at home had denied him, for money is power, and even more so the spending thereof.

We should not have the problem of the adolescent if we took the trouble to study beginnings. Physically and mentally the adolescent boy feels inferior in respect of

the new adaptation. Yet the breaking voice, the growth of hair, and the sexual awakening all remind him that boyhood has been left behind. His contentiousness, his criticisms and his exaggerations are at once a compensation for inferiority and an attempt at adaptation. If he fails to make the right choice between the ape-man he so often becomes, and the boy-man that he should be, he is not wholly to blame. In the cutting sarcasms of his teachers, in the tactlessness and superiority of parents and relations, in the lack of friendliness and sympathy generally—there lies the way of his undoing.

Last but by no means least in the line of experience is the child who compensates in phantasies—we have already made his acquaintance. A schoolboy, who, as the result of an operation, was permanently crippled in the right leg, spent his leisure hours in building and rebuilding a log cabin of Wild West appearance. With his own hands he fashioned the furniture from orange-box and tea-chest. Then he retired into his darkest, dankest corner, and by the light of a candle devoured tales of blood and death.

The “inferior” child always compensates with phantasies of might and wisdom, and the energy which goes into them is lost to reality. Worse still when he projects them on to his companions. His is thus a double loss—he is the weaker for his phantasies and his rivals the stronger. “He sees Richard Roe and endows him with the wit and powers of his unconscious self. If he were only Richard Roe! He feels mean and puny. *Yet he may really be the better man.*” (X—p. 285.) So is he for ever handicapped in the struggle for existence and excellence.

In considering the compensations for the feeling of

inferiority it is important to note that *with the child they usually take the form of creating a sensation*. The child knows no other way of dealing with fear than by repression. Unless he is shown the possibility of compensation through achievement, his compensations will follow the line of regression—what we shall generally refer to as “sensation-mongering.” It includes those neurotic manifestations commonly spoken of as naughtiness, and comprehending cruelty, theft, lying (compensation through phantasy), contrariness, etc. We will consider some of these in the next chapter.

CHAPTER VI

Adler and Inferiority (*contd.*)

COMPENSATION AND CHARACTER TRAITS

ADLER writes almost a volume on the character traits that spring from the effort to compensate for inferiority. Their name is legion. They are as the sand by the seashore for multitude. We have seen that when the ego fails to compensate by achievement, compensation usually takes the line of regression. A child may gain mastery over his environment by calling attention to his sufferings. So he develops a grumbling nature, finding fault with and blaming his playmates, his bad fortune or his lot in life. "The fault lies with my parents, because I'm the youngest, because I was born too late, because I am a Cinderella . . . because I am too small, too weak, have too small a head, because I have an impediment of speech, a defect of hearing, am cross-eyed, near-sighted . . . because I am not manly, because I am a girl. . . . My ancestry, my education, circumcision are to blame. Because I have too long a nose, too much hair, too little hair, because I am a cripple." (V—p. 29.) And so on.

With another type of child the lust to possess everything—even to the exclusive possession of the mother!—is the outcome of a strong inferiority complex. If it is true that the Hebrew race is pre-eminently gifted with the qualities of avarice and greed, it is probably the result

of their "inferior" position among the nations of the world. Adler finds in the inferiority complex the origin of kleptomania. Thieving inflates the personality of the thief, besides producing a sensational flutter among his confederates. Think of the swelling pride of the young leader of the gang calling itself the "Hidden Hand," when he induced the rest to beg in the streets, hiding away their boots and stockings, which latter he promptly stole and pawned. The society came to a sudden end!

The desire to be "up" is sometimes transformed into a tendency to degrade, to depreciate and to disparage others. The child becomes dominating, aggressive and even cruel. Such is the bully. Usually he has a bullying father, who has given him a strong feeling of inferiority. This he projects into his schoolfellows, and hence his attitude towards them. Or aggressiveness may be merely an over-compensation—a desire to strike first for fear of being struck.

The "inferior" child delights to "exercise" himself by sham combats with the teacher—until his inward cowardice realises that it does not pay. But stranger still the son who adopts a hostile attitude to his mother. With Adler the Œdipus Complex is the symbol of the desire to dominate the mother. And why? True—only too true—what Adler writes: "Should there stir in a boy doubt concerning his manliness, as happens in constitutionally inferior children . . . he chooses a goal of such a nature as will give him mastery over women. . . . He will show a tendency to bring about his superiority over women, will undervalue and degrade the feminine sex, will—figuratively speaking—raise the hand against his mother." (V—p. 39.)

Associated with the dominating and aggressive characteristics is the tendency to contrariness—"contrasuggestibility" McDougall calls it. No type is more trying and more testing to the teacher. He wishes to have everything different and turned round. He is argumentative and loquacious. As he grows older he will retort to the merest commonplace with such provocatives as: "On the contrary" or "I don't agree." The effort is constantly made to "make up—down; right—left; before—behind." Then is his soul satisfied—for he has confirmed his thirst for mastery.

So Adler passes on with his list of neurotic characteristics. Some of them are more calculated than others to attract notice and to create a sensation. There is the "somatic language" of the young child—the tears and indispositions which achieve so much. There is the over-exertion of the boy who is inferior in intellect, and who compensates, often quite consciously, by creating records in swimming and in games. There is the conceit, boasting and exaggeration of the snob, who seeks to hide from others how little he has to be conceited about. There is anxiety, envy, suspiciousness, lack of appetite, self-torture—even a "psychology of unlucky persons"—all originating in the feeling of inferiority.

Schoolmasters are well acquainted with the "unlucky" or "ill-used" boy. His unconscious fashions reality as he all unconsciously desires. The severe headache, the unfortunate accident, or the mal-adjusted stomach—these things happen just when some distasteful work or an examination has to be faced. Oskar Pfister instances the case of a boy of fifteen who had grievous misfortunes every few days. They were disguised attempts at suicide,

and demands for affection. An adolescent boy, known to the writer, invited continued misfortune in the shape of accidents, which kept his family in a state of chronic excitement and worry. He was handicapped by marked organic inferiority, and was unconsciously compensating through this sensation-creating expedient—a compensation all the more pleasurable as it won the attention and solicitude of a large number of sisters.

THE NEGATIVE SIDE OF THE WILL TO POWER

The love of power has two sides—the positive and the negative. So far we have considered the former—the desire for achievement, for recognition and for sensation, the craving to make things happen, the lust to dominate others by playing on one's weaknesses. The negative aspect is seen in the desire for security—safety first! It aims at preventing things from happening. It is the negation and the inhibition of life. It escapes the responsibilities of life through the development of nervous symptoms. *It is a defence reaction.* Reality being unbearable, the neurotic defends himself against it through his symptoms. Libido energy is thus converted into physical manifestations.

These nervous symptoms are most common in children, and are rarely interpreted aright. Parents, teachers and doctors are all deceived. Usually the case is diagnosed as "overwork" and "nerve-strain," and a term's rest is prescribed. Doctors sometimes suspect, quite wrongly, vicious practices, or simulation and shamming. It is none of these. The symptoms are a Defence Reaction—an unconscious solution of the problem of adaptation, the failure of adaptation being due to the feeling of

inferiority. Rest is no cure. The patient only returns to his symptoms. *Analysis itself may not be immediately curative*, but it points the way to constructive methods of treatment inasmuch as it exposes the causal factors behind the symptoms. In the end definite cure follows. The following case I found full of fascination, and I was soon able to put the boy on the road to rapid improvement.

Ronald, age 13 years 9 months, had a complete breakdown. He was "all nerves," hands and arms had nervous tremblings, and his tongue refused speech without painful stammering. He was in a state of acute over-anxiety. He could not go upon an errand without running at top speed there and back—fearful lest something befell. Getting to school daily was an agony of fear. He would willingly forgo his breakfast in order to feel assured of early arrival—and he usually arrived half an hour before the time. There was a strong inferiority complex. Most distressing for the boy, however, was his nightly terror. Like Charles Lamb, his *pavor nocturnus* was such that he could not lay his head on the pillow without an assurance of some awful nightmare.

The family doctor treated him with sympathy, bottles of medicine, and change of air. The latter was to last the better part of twelve months. As the father saw no very visible improvement, the treatment was discontinued. He gave me the history of the case as follows.

When only a few days old Ronald was circumcised *without an anæsthetic*. The parents were satisfied that this was the original cause of all the trouble. At the age of five there was an operation for adenoids, and about the same time whooping cough was followed by a rupture. There was thus strong organ inferiority. As the years

sped on the boy grew more nervous and fearful—especially at night—and for many months it was fairly obvious that he was heading for a breakdown. Most significant of all was Ronald's over-attachment to his mother, who in the evenings would nurse him on her lap.

Ronald was a charming boy. He told me his troubles quite frankly and rather shamefacedly, without exaggeration, and with no attempt to make capital out of them. He was happy at school and had no enemies, but he was greatly worried about his absences. His fears were indeed fears for the future—because he had missed so much time at school and because he could not decide on the choice of a career. Adler emphasizes this *fear of the future* in the ætiology of the neuroses.

The word association tests revealed a strong (unconscious) fear of the father. Actually Ronald never realised this relationship, though he related how his father would “open his eyes in a manner which frightens me,” and sometimes in his dreams he saw his face—no part of the body being visible—with “glistening eyes and distorted mouth.” I was never able to get at the origin of this hallucination, but learnt later that he was very much afraid of his older brother, who frightened him in the dark, terrified him with the faces he made, and was rough and contemptuous towards his “baby brother.” (Note inferiority due to position as younger brother.)

Ronald's nightmares were concerned with motion, usually with pursuit and flight. He was chased by hounds with fearful teeth, by big boys with big sticks, by a small boy with a big axe, and most frequently by negroes. The latter occasioned his most terrifying dreams. The scene was an island; the negroes wore

leopard skins, had rings in their noses, and were well armed ; the hunt was round and round the island until the dreamer took a flying leap into the river or the sea, and awoke. At times he dreamed of his mother being murdered by German soldiers. Where now was to be his refuge from the hard world of reality ?

Ronald had one very early memory of emotional significance. As a small boy in another town he had to pass almost daily a big exhaust-pipe puffing out steam. He was terrified.

A Freudian psycho-analyst would find no difficulty, and much satisfaction, in interpreting Ronald's symptoms. His dreams, his earliest memory, the *Œdipus* relation to the parents—all these things can be given a sexual interpretation. Knowing the boy intimately, and realising the significance of Adler's views from the schoolmaster's standpoint, I had no hesitation in accepting the theory of organ inferiority as an explanation. Ronald's nervous breakdown was an expression of the negative side of the will to power—the desire to escape the responsibilities of life. The dreams of pursuit are symbolical of Ronald's flight from life. In the same way the mother fixation is a withdrawal from the darkness, the uncertainty, and the fear of the future. As to the fear of the steam exhaust, what terrified him was the unconscious association of the puffing steam with the panting, gasping breathlessness of his nightmares. The word association tests made this clear—there were certain words with prolonged reaction time and distinct emotional significance. Such were "exhausted," "beating" (of the heart), "running," "fast," "panting." Among the free associations given for the word "plate," were "plate for false teeth"—

“ hounds with teeth in me ”—“ chased by hounds ”—
“ breathless.”

Ronald's symptoms were the outcome of a *strong feeling of inferiority arising from organic defect*, and leading to inability to face the stern facts of Reality.

My treatment was re-education through suggestion and interpretation. I explained what was essential, then made suggestions. In a few weeks his nightmares had ceased to trouble him. His nervous manifestations had almost completely disappeared, though he was still apt to worry and to feel inferior to certain situations. Only his stammering remained, and still remains, an acute affection. He never stammers when he is playing with younger children, a sure indication that the defect of speech is connected with the feeling of inferiority.

In concluding this chapter I cannot refrain from mentioning Freud's hypothesis that the affect accompanying the emotion of Fear is of the nature of a *repetition of some particular, very significant previous experience*. In “ Introductory Lectures ” (p. 331) Freud writes : “ We believe we know what this early impression is which is reproduced as a repetition in the anxiety affect. We think it is the experience of birth. . . . The name Angst (anxiety)—angustiæ, Enge, a narrow place, a strait—accentuates the characteristic tightening in the breathing which was then the consequence of a real situation and is subsequently repeated almost invariably with an affect. It is very suggestive too that the first anxiety state arose on the occasion of the separation from the mother.”

May Ronald's *experience of circumcision without the anæsthetic* be an explanation of his later fears and troubles ? His parents assert that he writhed and struggled under

the operation, and that there was that panting and "tightening in the breathing" which was so characteristic of his childish nightmares. I am not qualified to pass an opinion, and would not have had the temerity to draw the comparison had it not been for the following interesting coincidence, which occurred at the same time that Ronald was undergoing analytic treatment.

An intelligent Sixth Form boy wrote an essay on "Childish Fears." Here is a portion of it; "We generally have some thoughts in our head just before we fall asleep, but thoughts of death I never had; with me, death and sleep were two different things. . . . As I lay there in my bed, whatever thoughts came into my head were thoughts which ended in tragedy.

If I thought of ships (at that time the very word 'sailor' would have cast all other thoughts out of my head) everything would be going well, we would be having a splendid voyage, and incidentally my real self would be just on the point of dropping into a beautiful sleep, when we would be wrecked, be it an iceberg, reef, or any other of those traps of the deep. Feeling the waters of the Spanish Main close over my head, I jumped up with a start, not asleep, but very wide awake. Then I would 'change the subject' in a second effort to fall into that abyss of sleep. . . .

I wouldn't be a sailor that time. I'd be a cowboy. In the romantic adventure which followed, an adventure which, had Fenimore Cooper heard of it, would have been the origin of one of the finest 'books for boys' ever written, the Indians always got the better of it, and again the act of falling into slumber was clutched away from my grasp, this time with an arrow quivering in my heart.

And so I would go on until I had exhausted my brains of all the ways that death could come to me. Then at last I would be lost to the conscious world."

Upon enquiry from the boy's father, I learnt that the son had been operated upon for the removal of an ulcer on the chest. The operation was performed very soon after birth, and *without an anæsthetic*. In comparing this case with Ronald's we need only to remember that dreams and neurotic symptoms are of the same order. Both are manifestations of the emotional life.

CHAPTER VII

Rivers and Adler

THE EGO INSTINCTS

PSYCHO-ANALYSIS might have been a long time in breaking away from the strict orthodoxy of Freudian dogma had it not been for the Great War. It was the war which revealed the supreme importance of the ego instincts in the ætiology of the neuroses. It was, above all, the genius of Dr. W. H. R. Rivers which proclaimed the new faith to the world. He tells us that the first result of the dispassionate study of the psycho-neuroses of warfare in relation to Freud's scheme was to show that in the vast majority of cases there is no reason to suppose that factors derived from the sexual life played any essential part in causation, but that these disorders became explicable as the result of disturbance of another instinct, *one even more fundamental than that of sex*—the instinct of self-preservation. Thus a frequent form of the conflict by which the neuroses of war are produced is that between the re-awakened instinct of danger with its accompaniment of fear and the ordinary standard of our social life that fear is disgraceful.*

The Great War let loose the danger instincts, unharnessed the forces of fear, and brought forth repressions

* IIIa—pp. 4-5 and 121.

new and old. There was thus emphasized by practical demonstration what Adler had revealed largely from theoretical considerations—that in the instinct of self-preservation, in the desire for security, in the emotion of fear, in a word, in the *ego instincts*, lay the responsibility for shell-shock and the neuroses. Adler's theory of Inferiority was confirmed and strengthened.

THE SHELL-SHOCK SOLDIER AND THE INFERIOR CHILD

It is sometimes supremely difficult to convince a layman that the misdemeanours and delinquencies of a child are often in the nature of neurotic manifestations demanding understanding and sympathy rather than harshness and repression. If the war has confirmed Adler's theory of the neuroses, *it has no less confirmed its application to the child*. At the risk of being tedious we will try to illustrate this by a comparison of the case of the shell-shock soldier with that of the child compensating for a feeling of inferiority. We believe that the analogy is convincing, and that it throws out a bridge connecting the failures of war with the failures of Education, so confirming the Psycho-analytic position.

ORIGINS

Let us begin with origins. The shell-shock soldier is suffering from repressed fear emotion. Now just as war reawakens the instinct of danger in man, with its accompanying repression, so the inferiority feeling accentuates the danger instinct in the child. Fear follows, and possibly repression. *The child with an inferior organ is in*

danger. With him, as with the nervous soldier, there is the feeling of insecurity, with its sequel—flight into a neurosis. How like the Oriental traveller in the fable recalled by Tolstoi. Surprised in the desert by a wild beast, and seeking to save himself, he jumps into a well with no water in it. At the bottom of this well he sees a dragon waiting with open mouth to devour him. The unhappy man clings to the branches of a wild bush which grows out of one of the cracks of the well, and then sees two mice gnawing off the roots of the bush to which he hangs. Alike the shell-shock soldier and the neurotic child—each flees from one evil only to find another.

SYMPTOMS

There is analogy, too, in the symptoms themselves. Consider first those of the shell-shock soldier. The manifestations take two paths—the physical (“conversion” neurosis) and the psychical. Among the former are the various anæsthesias such as loss of sensibility of the skin, and the paralysis of sight, hearing, and speech, all of which unfit the subject for war, and so fulfil a repressed wish. The emotional reactions, psychical in character, are protean in form. The personality of the patient often undergoes a complete metamorphosis. At first the change may be limited to irritability and undue liability to loss of temper, but in more severe cases the patient will fly into fits of rage on very slight provocation. He may develop a tendency to give way to grief upon occasions which would not normally have moved him. His terrifying nightmares, his desire for solitude, his

sudden turn from troubadour gaiety to blank taciturnity, and his failure to distinguish imagination from reality—these are well-known characteristics.

We have already studied in some detail the constitution of the neurotic child. Concerning the physical manifestations, every teacher knows full well that much of the apparent stupidity of children is pathological—having eyes they see not, ears have they and hear not. In every school a proportion of the scholars exhibit from time to time a “state of apparent stupidity—blindness, deafness, limping, stuttering . . . lack of appetite, nausea, etc.” (V—p. 102.) And yet it is not so many years ago since the writer encountered the case of a child who played truant regularly in order to escape the canings he got for incorrectly interpreting ear-tests on the piano. As well thrash a child for sinking into stupors after an air raid! The mental irregularities of our “patient” have also their analogy with those of the shell-shock soldier. We have only to recall his bad temper, aggressiveness, violence, withdrawal from life and from social intercourse, over-anxiety and *pavor nocturnus*, and, not least frequent, his exaggeration so readily translated into mendacity.

REGRESSION

Rivers stresses another characteristic of the war neuroses which appears to the writer of some significance. He regards them as examples of *regression*—as “regression to the infancy of the individual,” to an “instinctive process characteristic of the first few years of life” or even as a regression to “a character which

must go very far back in the process of development." Thus "the nightmares of anxiety neurosis are of exactly the same order as the night-terrors which are so frequent in childhood. In many cases which have come under my own observation they have been exact reproductions of these childhood states." Writing of the failure to distinguish between imagination and reality, and of soldiers who laid themselves open to trouble by relating adventures for which there was no foundation, he says: "All gradations may be met between such a regression and cases of pathological lying and swindling . . ." and "Children often, if not always, pass through a stage of development in which they fail to distinguish the products of their imagination from the features of the real world in which they find themselves." (Rivers, IIIa—pp. 150-1.)

The "inferior" *child's neurotic symptoms are also in the nature of a regression to the infancy of the individual* or to a "character far back in the process of development." To illustrate our standpoint we will take two cases of children whose nervous illnesses were particularly analogous to shell-shock. There came under the writer's notice a neurotic boy of fourteen years, unhappy and inefficient at school, yet showing in many ways a mental capacity above his age. Fred—we shall refer to him again—edited a family magazine with considerable ability, but at school he shirked both work and play. In fact, he was a "solitaire," living to himself, retiring into the attic at home or into the interior of a barn in the country, and there devouring the "literature" of phantasy and sensation. In home life he was irritable and churlish—especially towards his mother, evincing for a boy of his age

strong emotional reactions—on one occasion going into tears when required to drown a mouse. He complained of nightmare, and, as we shall see later, had marked organ inferiority.

The other case is taken from an article on "Lazy Children" which appeared in "The Times Educational Supplement." A girl, regarded as mentally deficient, but found upon examination to have an intelligence quotient within five points of a hundred, was making no progress in school work. She rarely spoke, would sit during lessons apathetic and indifferent, was extremely reserved, and would not mix with other girls. She was antagonistic and hostile, and at times lachrymose. Her voice was hoarse and guttural. Enquiry revealed the following. She was the youngest of a family of ten, much teased by her brothers, and always came off second-best in the comforts of home life. There was thus a strong sense of inferiority. At school her guttural voice had gained her the nickname of "Bosch." Unable, because of her sense of inferiority, to retaliate upon her tormentors, she took it greatly to heart. At the time that this analysis was made she was in a condition exactly analogous to shell-shock.

It is not difficult to see in the symptoms of these two school-children a "regression to a character of the infancy of the individual." There is the strength of the emotional reactions as seen in the tears, the liability to grief, the irritability, the hostility—uncontrolled and uncontrollable all of them. Who has brought up very young children and fails to recognise these qualities? Then there is the desire for solitude, which Rivers explains as "an instinctive reaction of the same kind as

that which leads animals, when ill, to withdraw from their fellows in order to die in solitude." (*Ibid.*, p. 150.) Is it necessary to go so far back in ontogenetic development in order to explain this characteristic? Surely it too has its origin in early childhood—in the infant of two to four years old who refuses to play with his bigger brothers and sisters, and retires alone into a corner of the nursery.

We have already referred to the failure of the very young child to distinguish imagination from reality. It is connected with his passion for phantasy. The life of the nursery is all pretence. Of reality there is scarcely anything at all. Even the child's companions may be imaginary, and, in spite of the fireguard, are incinerated daily, and resurrected the next morning. The lying of children is often such an imaginative regression.

Concerning the nightmares of infancy, Dr. Kimmins does not agree with Rivers that they are of the same order as those of adults. He finds, however, that fear dreams are most prominent *before* the age of seven. The nightmares of the neurotic schoolboy are again in the nature of a Regression. The large proportion of fear dreams in girls of sixteen is not remarkable. They are explained by the feeling of inferiority common to all girls, and which is due to their feminine rôle in contrast to the masculine. They are, therefore, pathological in character. (See "Children's Dreams," C. W. Kimmins.)

According to Rivers, even kleptomania may be a regression to an early instinctive tendency dating far back in the history of the race. He instances the strength of the impulse to collect in childhood, the tendency for persons to become misers as part of the regression of

senility, and the impulse of the psychotic patient to collect, regardless of the nature or value of the objects collected. This evidence, he contends, points to the existence in man of "a crude indiscriminating instinct of acquisition acting solely in the interests of the individual." (IIIa—Appendix VIII—p. 267.)

It may be argued that in stressing the regressive nature of the symptoms of the "inferior" child, the writer is only preaching to the converted. Both Freud and Jung have already emphasized this aspect of the neuroses, Jung in particular applying it to the adolescent child. We would reply that *what Freud and Jung have generalised, we would particularise*. With them the regression of the neurotic has been a regression from present desire to past gratification, from the acute needs of to-day to the repressed wishes of childhood. In a word, it has been a *regression to an attitude*—the attitude of the child to the parent. With Freud the regression is centred in the Œdipus Complex, so that a refractory person who quarrels with all in authority is regressing to the attitude of defiance to the father. With Jung the regression is to the Terrible Mother, and to the irresponsibility of childhood. Especially does he emphasize the regression from Reality into Phantasy—phantasies which are in turn converted into symptoms. What we wish to emphasize in the neurotic child is *the regression to a character of infancy*, whether it be nightmare or fractiousness, tendency to grief or unseemly hostility, over-developed imagination or instinct of acquisition. With Freud a tendency to secret vice may show itself in the symbolic act of thieving, while with Jung thieving is symptomatic of the fact that some necessary desire is unsatisfied. The

view taken by the writer is that both lying and theft are very often in the nature of a regression to a character of early childhood or to an instinctive tendency dating far back in the history of the race.

So, then, is the very young child immoral? Not immoral but rather amoral. We have to break away from the superstition that the hero (or the heroine) of the nursery is without guile and without reproach. Even the children of the most perfect parents—which latter we all consider ourselves to be—have their full share of the original Adam. Oskar Pfister has expressed the position in a perfect simile: "Our childhood contains the deposits on which we draw when the present oppresses us. But hate which gets intoxicated in plans for revenge, envy and jealousy also draw their strength from the infantile stage. Childhood is no Garden of Eden, where only beautiful flowers and spicy fruits grow. It is a forest which harbors beside the strawberries, the deadly nightshade, besides the roe, the wolf." (IIb—p. 242.)

To conclude, comparing the symptoms of the shell-shock soldier with those of the "inferior" child, we find that they have a common origin in the danger instincts, that there is a remarkable similarity in the symptoms themselves, and that we get a parallel example of regression to the infancy of the individual or the early history of the race. We maintain that these facts tend to confirm the psycho-analytic position that the misdemeanours, the stupidities, and the indispositions of childhood are often neurotic manifestations, frequently the result of the disturbance of the ego instinct; which is the self-preservation instinct, seeking power and security; which is the

fear instinct fleeing from danger and insecurity. We have additional confirmation. A tree must be judged by its fruits. The record of cases given in this treatise, none of them in the least degree fictitious, is our final evidence and conclusion.

CHAPTER VIII

Comparison and Reconciliation

THE FEELING OF INFERIORITY

AT this point it may be necessary to underline what we have already more than once indicated—that the inferiority-fear complex is not necessarily due to *organ inferiority*. It may arise from *any failure of adaptation on the part of the child*—from examinations, choice of a career, the railleries of an older brother or sister, the all-too-powerful *élan* of the father, the domination of a teacher. Children are subjected to many belittling influences. They are still largely under the spell of that dogmatic conception of duty to one's neighbour which consists in lowly and reverent abasement to teachers and masters gratuitously assumed to be one's "betters." They are pitchforked into a rigid educational system, and their divinely inspired schoolmasters, administrators and mental specialists, finding them misfits, conspire to fill their minds with ideas of inferiority, whilst those who fit better into the system are extolled as superior and intelligent. Teachers only too often are "hypocritical apologists of discouragement."

Failure of adaptation, then, produces the feeling of inferiority. The child's regression to the mother involves a confession of inferiority. If we have emphasized the influence of the inferiority-fear complex it is because as

schoolmaster the writer has found it so potent a factor in determining character traits and neurotic manifestations. We have not denied the importance of sex. On the contrary, we have stated that it must be considered in every case. But, as we shall see more fully further on, the sex instinct has close affinity with the feeling of inferiority and the ego instincts. We will next consider Jung's position in reference both to Adler and Freud, and shall find that whether the neurotic manifestations are the result of sex complexes or of organ inferiority they can equally be regarded as *failures of adaptation*.

ADLER AND JUNG. JUNG AND FREUD

Adler's theory of organ inferiority has its roots in the failure of adaptation. An inferior organ may unfit one for adaptation. It is then an obstacle which the libido fails to surmount. *The failure to compensate by achievement corresponds to the failure of adaptation.* The failure to achieve and the failure to adapt are virtually identical conceptions. There is such a thing as *failure to achieve adaptation*. It is well to bear in mind that the neurotic characteristics enumerated by Adler, such as excessive self-assertiveness, overbearingness, insolence, etc., represent failures of adaptation to one's milieu and hidden inferiority-fear sentiments. Conversely, compensation by achievement signalises a new and successful adaptation, so that fear, leading to curiosity and the knowledge that casteth out fear, may be the occasion of a more perfect adaptation.

If Adler's theory can be reduced to the failure of adaptation, so also can Freud's. In discussing the Freudian theory we have emphasized two repressions—

the repression of sexuality and the repression of the moral demands. Consider the former.

With Freud neurosis is almost always associated with privation and repressed sexuality. Now this dread of sexuality is regarded as the sequel to a strongly marked Œdipus Complex disposition. The patient suffers from a fixation of the sexual libido on the mother, so that the libido cannot be transferred on to a natural object. He has not adapted himself aright to the family situation. *He has not overcome the mother.* We have already noted this parallel between the Œdipus Complex and the Terrible Mother regression. In neither case has the patient achieved adaptation. Hence the neurosis.

Whatever medical opinion may be, experience as a schoolmaster has led the writer to the conclusion that in boyhood and youth it is sexual *expression* rather than *repression* which makes the neurotic character. The repression involved is that of the moral demands. The libido, the psychic energy, fails to surmount one of the components of the infantile personality—the tendency to give in to oneself. The boy fails to adapt himself to the moral demands, i.e. *to himself*, since the moral demands are a function of the human soul. Hadfield is right in this case—the nervous breakdowns and the transgressions of the child are due to the “failure to adapt himself to himself.” It is not for us to remove the temptation. That is impossible. We must make the child strong enough to resist it—to *achieve* adaptation to himself.

Adler's theory of organ inferiority involves the feeling of inferiority. Freud's sexual theory of the neurosis does no less. Uncertainty *re* the sexual rôle may mean resistance to, and repression of, normal sexuality, with

consequent feelings of inferiority. Particularly pronounced is the inferiority feeling following repression of the moral demands. Any sexual malpractice makes for feelings of remorse and inferiority. The ego's self-respect is violated by a moral fall. Immortal expression has been given to this truth in the parable of the first Fall,—“I was afraid because I was naked, and I hid myself.” We need a clean bill of moral health if we are to look the world in the face.

Let us summarize the position as we now see it. The conclusion we are coming to is that the origin of the neuroses in the lust to love and the will to power is an origin in the failure of adaptation and the consequent feeling of inferiority. We have found in Jung the liaison between the schools of Freud and Adler. He is their common denominator. There is always failure of adaptation, i.e. everything happens *as if* the libido fails to overcome an obstacle in its path. We should therefore consider the theories of Freud and Adler as *two aspects of the same thing*. The regard of the neurotic child is, Janus-like, forward and backward—the former inasmuch as he looks to the future with fear and inferiority-feeling, the latter as he looks back with longing to the mother, or to some lower and more primitive grade of libido satisfaction. This is why we so seldom have cases illustrative *alone* of the viewpoints of Freud and Adler. We cannot do better than cite here the opinions of Pfister and Baudouin, opinions expressed in their most recent works.

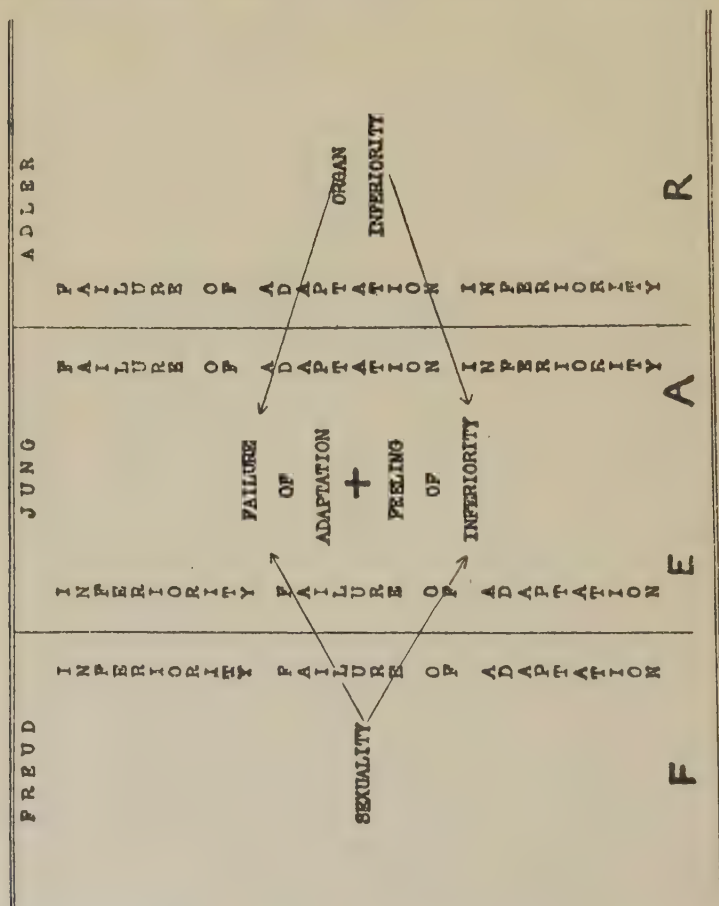
“Reality knows no isolated instinctive activities. . . . It is absolutely impossible to understand the processes within the domain of one instinct, for instance, the love-life, without taking into consideration the whole indi-

vidual. *I therefore demand a psychological method which considers every instinctive impulse . . . and this I call the organic method.*" (IIa—p. 47.) In "The Psycho-analytic Method" he writes: "The distinction between sexual and ego instincts is an abstraction. In reality there exists in ambition, which . . . may come into severest repression, a considerable amount of eroticism, perhaps the wish to impress the father or the ladies." (p. 140.) In similar strain Charles Baudouin: "Not only shall we decline to have forced upon us an alternative between an 'explanation by the sexual instinct' and an 'explanation by the instinct for power,' we shall be prepared to take into account not merely these instincts but, if need be, a number of others as well." (VIa—p. 96.)

We must therefore pay attention to the team-work of the impulses. Especially in dealing with children we need to remember that their ego instincts are most intimately intermingled with their relations to parents, relatives and friends. To those who, in the spirit of contention, still raise the cry "I am of Freud" or "I am of Adler" we would recall for their convincing and our further vindication the Parable of the Prism. Jung is the preacher. "Imagine a gigantic prism extending in front of the sun, so that its rays are broken up, but suppose man entirely ignorant of this fact. Men who live in a blue-lit region will say: 'The sun sends forth blue light only.' They are right and yet they are wrong: from their standpoint they are capable of perceiving only a fragment of truth. And so too with the inhabitants of the red, yellow and in-between regions. And they will all scourge and slay one another to force their belief in their fragment upon the others."

CHILDHOOD'S FEARS

So it is with the standpoints of Freud, Jung and Adler. There is no clear line of demarcation. They blend into one another, and cannot be separated. The feeling of



inferiority and the failure of adaptation are portions of the "in-between regions" on either side of organ inferiority and sexuality. (See diagram.) Self-depreciation may arise out of a disappointment in love. On the

other hand, secret vice may spring forth from a depreciated personality. Sometimes we need to emphasize the sex aspect of the conflict, sometimes the ego and the will to power. Appearances are deceptive, and after we have assigned a sexual derivation we may be astonished to find organ inferiority and vice versa. We shall study such cases in this chapter and the next. For the moment this, however, is our theme, this the conviction of years of close and continual contact with boy-life—*that the inferiority-fear aspect of the conflict is the significant and appreciable one in childhood even though the actual origin is sexual*. This statement embraces children up to the age of fourteen and often beyond.

For a long time I was unable to account for certain cases, apparently Adlerian in origin, but which, after much tedious tracking lasting sometimes the better part of six months, found their lair in the masturbation complex. *The inferiority-fear complex, the result of chronic masturbation, had made the sensation-mongering habits of the child*. I consider this the greatest lesson I have learnt from my study of "difficult" boys, and will proceed to illustrate it by the case of *Barnett*.

CASE OF BARNETT

Barnett came particularly to my notice at the age of thirteen years nine months. He had been a pupil at the school for fifteen months, and always boasted that he was "proud of the school." His "breakdown" commenced during the summer vacation. Always keen on sports, and especially on boating and swimming, he suddenly refused participation in any of them, altogether spoiling his parents' holiday by the alarm he occasioned.

He developed fear of the dark and of being alone, and demanded a lighted candle for any night excursion into the bedroom or cellar. Even the cinema was taboo, his lack of appetite for the good things of boy-life extending to his breakfast. Strangest of all was his attitude towards school. It was a common thing for vomiting to begin either just before leaving for school or on the way thither. Once when his parents persuaded him to the cinema, he came away with his mother after the first quarter of an hour, an outbreak of vomiting being the cause.

It is easy to give a Freudian explanation of the various symptoms. Barnett said he was afraid of the dark because he imagined someone "popping" upon him from the shadows. "Exactly," says the Freudian, "it is not fear of the dark, it is fear *in* the dark, and the bogey man is the father. It is the father-hatred-fear complex." As to fear of the water, water is frequently a symbol of sexuality. It looked significant when Barnett gave as the reaction word—"whirling," itself a symbol of voluptuous delight. His fear of being alone was an imperative demand for the mother. Vomiting, too, may be symbolic—of moral disgust and nausea. The connection between the latter and human folly is proverbial. (See Proverbs xxvi. 11.) The reaction words with long reaction-time tend to the same conclusion. "Secret—boys. Father—bad. Boy—wicked. Mother—kind."

In spite of the evidence for the Œdipus-Complex origin of the symptoms, I was persuaded from other observations that Barnett was playing for sensation and for the domination of the mother as a compensation for strong inferiority complex. I was more than ever strengthened in this opinion when a few weeks later the

father related the following. Barnett was a boy possessed of keen business acumen. He would never spend a sou where it could be saved and ultimately turned to better advantage. One Saturday afternoon he walked into the dining-room, and deposited on the table—a bottle of Bovril, purchased with his own pocket-money. On being questioned by his mother as to why he should spend his money on her particular affairs, his reply was—"Well, you know, mother, it prevents *that sinking feeling*."

So likewise can we interpret Barnett's other "symptoms." They may equally well arise from inferiority-feeling as from repressed sexuality. The desire to remain at home and to avoid school and cinema represents the longing exclusively to possess the mother. The vomiting is a Defence Reaction. The fear of the dark, of the water, and of being alone are sensation-creating expedients. *The incest is psychological and not physical.*

Nor was further evidence wanting. Some months after treatment began, and when I was convinced that secret vice was the source of all the trouble, *Barnett began to abandon his symptoms*. When he felt I was on the track of his bad habits—rather than break that Eleventh Commandment of boyhood and be found out—he ceased his sham combat with the mother, and turned all his attention to the analyst. His manifestations were in full retreat where his mother was concerned, and he began now to "exercise himself" on me. Lest his lair should be laid bare, he threw out two smoke screens. On two occasions he came to my study and with much naivety "remembered" that a boy had practised exhibitionism before him—once in the company of other boys and some girls "on the moor." All this, he assured

me, had greatly perturbed his moral centre of gravity. It did not now take long to turn him out of his last line of defence and demand the surrender of an untenable position. *The inferiority-fear complex, engendered by secret vice, was the supreme element in determining the nature of his manifestations and his "nervous breakdown."*

THE MASTURBATION COMPLEX

Barnett's case, then, helps to illustrate certain of our conclusions. It emphasizes particularly the inferiority-fear aspect of the repressions of childhood, whilst demonstrating that behind this there is often found secret vice. It is necessary for a moment to consider the latter, since it might almost appear as if Psycho-analysts wink the eye at a practice which at the same time they seem both to condone and to condemn.

On page 257 of his "Interpretation of Dreams," Freud drops a chance wayside text which has led some Psycho-analysts to conclusions both unfortunate and vicious. "I once remarked," he says, "that moderate masturbation would be less harmful to him than enforced abstinence." Freud's disciples were not slow to pick up such a lead, and now ask us to behold how expedient and how unobjectionable a thing this habit really is. It is as epidemic, for most of us, they say, as measles, and as harmless, in moderation, as tobacco.

We can take Dr. Brill as typical of the Freudian Psycho-analyst. In his chapter on masturbation (see "Psycho-analysis—Its Theories and Practical Applications," 3rd Edition) he says: "It has no direct pernicious influence on physical health," and "So long as he (the boy) has no conflicts he is not affected by his masturba-

tion." (pp. 151-2). But Brill gives away his case when he admits the harm of "excessive" masturbation. If not controlled it has a "deleterious influence on the emotional and psychic characteristics of the individual." "A child who masturbates during the latency period may injure his capacity to sublimate." He becomes socially timid, selfish and secretive. He lacks that active aggression which is necessary in the struggle for life. *Evidently the masturbator cannot escape the conflict.* The educator does not make it. Admit the effects of this habit, as Brill does, and you admit that it is an offence against the moral demands. It is useless to advise moderation. Where is the line to be drawn, and *who is to draw it?* The law may forbid a boy under eighteen the right to intoxicating liquors. It cannot compel him to practise vice "in moderation." There is no remedy but abstinence. Nevertheless, let us emphasize the harm we do as parents and educators if we attempt to frighten the child out of this habit. The conflict in the boy-mind is only made the more acute by vague threats of the "awful consequences" and the divine thunders of paternal excommunication. We should not treat the boy differently for this than for any other pathological offence.

In our consideration of the inferiority-fear feeling originating from any sexual failure of adaptation, we have tended to stress only the lack of adaptation to the moral demands. But we cannot ignore the necessity of adaptation to the demands of the sexual libido itself. In other words, we must see to it that the libido is sublimated and not repressed. Every child has to face strong sexual conflicts. The fear of sexuality, the secret uncertainty *re* the sexual rôle, the failure effectively to sublimate the

libido—all these things mean that the conflict is not solved, and we shall see later how the unsolved conflict like the failure of adaptation—which, of course, it actually is—produces its harvest of fear and inferiority. In conclusion let us repeat that the sexual factors producing the neurotic manifestations of childhood are *indirect*, and are mainly effective in so far as they produce the inferiority-fear sentiments.

NOTE: THE MORAL DEMANDS

The assumption in this book of the existence of moral demands connected with sexuality may be challenged. We have indicated that this assumption is based partly on empirical grounds, on the quality and quantity of our experience. We have encountered many cases of boys giving in to chronic bad habits and developing hysterical manifestations, sensation-mongering, and often the severest neurosis. We have traced these things to the repression of the inferiority-fear sentiments following an *instinctive realisation* of the evils (moral and physical) of secret vice. Our study of cases has led us to conclude that these sentiments are independent of the home or the social milieu. They represent a *moral demand for sublimation*.

There are, however, other grounds for our belief in the existence of the moral imperative. Experience only corroborates the perfectly legitimate *a priori* hypothesis of the reality of a moral instinct anterior to education and to the influence of environment. We accept as self-evident the fundamental propositions of logic and mathematics. Such principles are incapable of proof and are accepted universally. Why then should we deny the existence of an analogous, intuitive, ethical principle such as we have assumed? In asking that this hypothesis of the moral demands be granted, we claim that we are asking nothing excessive; still less when it is remembered that empirical evidence of some weight is not lacking.

CHAPTER IX

Fear in the Child-Life

THE COMMON FACTOR OF FEAR

IN discussing the origin of character traits and neurotic manifestations we concluded that (the inferiority-fear complex was the significant factor of child-life. We found the feeling of inferiority issuing from the diminished ego of the defective child, and from the repression of the sexual life—in short, from any failure of adaptation. We further realised that inferiority connotes fear, hence the writer's expression "inferiority-fear complex" used instead of the more customary "inferiority complex." As air is to the bird, as water is to the fish, so is the feeling of inferiority to the fear instinct. Fear lives and thrives in its native element. As White well says : "*The summum genus of fear is a sense of the inability to cope with life, a dread of being vanquished, and becoming not victors in its battle, a sense of limitation and of inferiority in our power to achieve the fullest success and happiness.*" (VIIIb—p. 273.) (The italics are our own.)

Fear then, equally with the feeling of inferiority, is a factor common to the various schools of psycho-analytic thought. This is universally acknowledged. Thus Pfister in "The Psycho-analytic Method" (p. 455) : "As often as we carefully investigate a symptom we find, according to Freud, the striving for avoidance of discom-

fort, according to Adler, a tendency towards assurance, according to Jung, resistance against fulfilment of duty connected with the sacrifice of infantilism, *according to all three men, fear of reality.*" Baudouin expresses the same idea when he underlines the common coincidence of the wish for the forbidden fruit and the fear of it, and assures us that the fear of life includes the fear of sexuality. As to this fear of life—"There is a fear connected with growth and expression and fulfilment . . ." (XII—p. 129), and if the good, strong, healthy components of the growing, expressing, fulfilling life cannot compensate for the bad, weak, morbid elements, we suffer we know not what, *perhaps fear itself.*

This simultaneous manifestation of fear with repression explains why Freud derives this emotion from repressed sexual wishes. (See next chapter.) In every case of repressed sexuality he found this phenomenon of *fear*. It seemed to stalk hideous and terrifying through the prison-house of the neurotic soul—yet surely just as probably the keeper of the prison as its inmate, as much the cause of the repression as the result. What surprises the critic is this recognition of fear, and still all the emphasis on sex. The gospel according to the Freudian seems to be that fear is never repressed, but that sexuality always is ; that sex is regarded with reproach, but fear with benignant tolerance. Every schoolboy knows better than this. It seems to us that the confusion has arisen as a result of the fundamental misconception just referred to—that fear develops out of sexual desire. In the next chapter we shall deal fully with this hypothesis. For the present we are content to show that in child-life the reproach of fear is greater than the reproach of sex ; that

childhood is peculiarly perplexed and perturbed by fear and for definite reasons ; and that there are very particular causes determining why this childhood state and condition is not generally recognised.

THE REPROACH OF FEAR

The reproach attaching to the sexual instinct has been so laboured by constant reiteration that it seems scarcely worth while illustrating by trite quotation. Freudians follow their leader in associating the repression of sexuality with the reproach of sex. Frink asseverates in drastic dogmatic style that no other instinct has been so consistently warped, cramped and deformed. In like manner White : " No aspect of the personality has suffered such manifold distortions and disfigurements as the sex instinct." (VIIIa—p. 112.) Even Hadfield, while admitting the part played by fear, is convinced that " sex is the most repressed "—doubtless because of its reproach. It is high time that schoolmasters proclaimed from the house-tops that with the average healthy boy sex has the lesser reproach and that fear has the greater. The fact is that the Freudian is acting like a child with a new toy. For a time he can concern himself with nothing else. It is a nine days' wonder ! Afterwards it is relegated to the scrap-heap, as it is predicted—wrongly, we think—that Freud's works will be. " As fire drives out fire, so pity pity." Strange indeed that the Freudian's childish pre-occupation with a new theory should blind him to the predominant characteristic of childhood. Even when he admits the significance of fear, as Freud does, it is only in order to sexualise it.

We cannot ignore the reproach of fear. No instinct is so "cribb'd, cabin'd, confin'd." A frequent form of conflict in the child-life is that between the instinct of danger with its accompaniment of fear and the ordinary standard of our social life that fear is disgraceful. Freudians pour contempt on Adlerian psychology, but it was Adler who recognised the profound reproach of fear and inferiority feeling. Writing of the masculine protest of the inferior child he says: "We thus see exertions put forth far beyond those which we would expect in the most violent bodily performances which might arise from instincts, or in the strongest desire for gratification of organic longings." (V—p. 19.) Rivers gives whole-hearted support to this position. "From infancy the influence of parents and teachers is directed to bring about the repression of any manifestation of fear" and "Owing to the way in which the society to which we belong . . . looks upon fear, its occurrence . . . arouses other emotions and especially that of shame, which greatly enhance the strain to which the fear is primarily due." (IIIa—pp. 208, 246.)

For true interpretation of the child-mind we need the keen intuition of woman. Mrs. Arnold Forster, writing on Dreams, says: "A child's silence about his bad dreams adds to the power they have to make him suffer. . . . *He is often ashamed to say anything about the night terror that oppresses him.*" (The italics are our own.) Shame for his fears forbids him to tell even of the miseries and tortures he may have to support at school—not any sense of honour this, but always that skeleton in the cupboard whose reproach suffices to hide it from those nearest and dearest to him. A. C. Benson in "Where

No Fear Was " speaks feelingly of the terrors of school life for " the imaginative, sensitive, nervous, highly strung boy." " There is a tendency in books to shirk the whole subject of fear, as though it were a thing disgraceful, shameful, almost unmentionable. . . . Take the literature that deals with school life. I do not think there is any province of our literature so inept, so conventional, so entirely lacking in reality."

THE FEARS OF CHILDHOOD.

Boyhood indeed, up to and beyond puberty, is peculiarly haunted by fear. To begin with, there is no class of school where the bully is a thing of the past. The sensitive, nervous boy is apt to visualise him quite out of the true perspective. Imaginative to excess, he despairs as his phantasy conjures up the plots and counterplots of his oppressors. Dominated by the instinct of self-preservation, his chief concern is how to outwit his latest bully. As Benson says : " Boys are still educated under a system which seems to anticipate a combative and disturbed sort of life to follow, in which strength and agility, violence and physical activity will have a value." Such testimony to the harsh reality of boy-life is not confined to the few. Many are they who have ridiculed the myth that makes of school-days the fairy garden of life ; and the seeing eye perceives the out-cropping of bitter experience in subsequent career and character. It was at school that General Booth learned the brutality of human nature. His after-life intensified the lesson that sin is brutality. Gray's schooldays left their imprint on his poetry. He wrote of the tyranny of kings and of gloomy Fate. Tom Brown became a judge in order to

defend Right against Might—privilege denied him as a small boy. Pelmanism owes its enormous success largely to the fact that it teaches self-confidence—a quality knocked out of so many in their school-days.

Let it not be said that we are considering only a certain social class and times long past. We will quote again the witness of woman, this time Dr. Constance Long. Two demons, she tells us, haunt the life of the child—fear and inferiority. “*The most ordinary individual* is liable to be hag-ridden and almost certain to be hampered in development by the above-mentioned demons.” (XVIII—p. 40.) Someone has said that fear is flight with the body in chains. The simile is superb. Possibly the feeling of paralysis that fear brings is, as Rivers suggests, connected with the primitive type of reaction to danger through immobility. What the writer is concerned to emphasize is that the “paralysis” dreams of later-life furnish additional evidence of the power of fear in childhood. Freud contends that these dreams embodying the sensation of impeded motion represent a conflict of will, and are the expression of a “No.” He might have added in this context what he has often stressed elsewhere—that dreams have at their disposal the earliest impressions of childhood, that childish experiences are *the* dream source. Who knows the babe-child and does not understand his literal emphatic “No” to the experience of fear or pain? *The “paralysis” dream is the reproduction of the fear experience of early childhood*, just as our dreams of the death of dear ones reproduce the childish death wish. It is worthy of note that H. G. Wells in “Men Like Gods” puts into the mouth of one of his characters the following none too fantastic declaration: “As night

goes round the Earth, always there are hundreds of thousands of people, who should be sleeping lying awake, fearing a bully, fearing a cruel competition, dreading lest they cannot make good, ill of some illness they cannot comprehend, distressed by some irrational quarrel, madened by some thwarted instinct or some suppressed and perverted desire."

There are definite reasons why childhood *in particular* is haunted by these demons of fear and inferiority. There are peculiar conditions that make the Inferiority-Fear aspect of repression the most significant. We have already commented on the fact that the child has little sense of perspective where his fears are concerned. In this respect he is very like primitive man. He fears the strange and unfamiliar because he does not understand it. La Fontaine recalls the terror inspired in man when he first saw the camel. Then one, more bold than the rest, dared to approach the strange object. Finally a third sought a bridle and found a beast of burden. Just so with the small child. Everything appears *big* to him as to the primitive mind. He feels weak and puny. He finds little law and less justice in his peculiar world. True, there is a law of the gang and of the horde, but it is unscrupulous, cruel, selfish, often indifferent to the welfare of others. Childhood is "an age without pity." How keenly the sensitive soul of the child Robert Louis Stevenson must have felt this. In the "Inland Voyage" he relates how his companion "the Arethusa" wished to banter with certain youngsters on the banks of the Sambre. "In vain I told him that boys were the most dangerous creatures, and if once you began with them it was safe to end in a shower of stones. I would sooner

meet many wild animals than a troop of healthy urchins"—true outcropping of the experience of childhood!

It seems almost superfluous to suggest that the sense of weakness in the child is intensified if there is organ inferiority. What concerns us here is rather *the prevalence of organ inferiority*. From recent statistics issued by the Ministry of Health it appears that two children in every five in the elementary schools are in some way mentally or physically defective. The degree of defectiveness varies, but be it ever so small it argues inferiority and fear. Adler mentions inferiority of the auditory apparatus as making children panicky in the presence of noises and tones to which others pay no unusual attention. The rectifying or understanding of auditory defects, the provision of spectacles, the extraction of teeth, the extirpation of tonsils and adenoid growths—all this and much more may be necessary if we are to have normal children, confident and fearless.

There are fewer normal children than we suppose. City life tends to turn out an inferior and neurotic product. Dr. Drever writes: "We would protest against the view, encouraged by Freudian writers . . . that the hold (of civilised man) on normality of development is in the last degree precarious. *Given a fair chance* the normal child can become a normal civilised adult. *But the child must be given a fair chance. . . .*" (XXVII—p. 79.) (The italics are our own.) We ask—where is the "fair chance" under modern industrial conditions? Jules Payot writes: "We realise sadly that ancient slavery has not disappeared. It is modified into insidious forms, because a heavy servitude continues to weigh on those who are not born rich. This servitude is often over-

powering, and the desire for independence or even mere dignity . . . is frequently pitilessly repressed." (XXXI—p. 31.) *The handicap on the inferior child is psychological as well as physical.* This assuredly is the conclusion from the evidence marshalled in this chapter and in every previous chapter. It leads us to say something of the part played by the teacher in giving to the child feelings of inferiority, inefficiency and degradation.

I think it is Dr. Wilfred Lay who says that most teachers, like most pupils, do not know what they are doing most of the time. Frankly and reluctantly we consider this criticism only too true. Teachers are unaware of their own complexes and of how, quite unconsciously, even the best of them are projecting their own feelings of inferiority into their pupils. *The teacher seeks to degrade the child because he himself feels degraded.* Not theirs the blame if, losing self-respect and dignity, they visit the sins of others upon the children. There is no profession the members of which are so over-ridden by bureaucrat and inquisitor as is that of the elementary teacher—and it is he who controls the education of the majority of children. In spite of all the platitudes and mealy-mouthed tributes paid to the profession, it is still the most despised and the most rejected in the land. I have known women who, rather than continue to submit to the stigma of elementary teaching, have developed a neurosis which unfitted them for further work. Officials, managers, inspectors and parents all contribute their quota of disparagement and detraction of the school-teacher. And because he has so many masters seeking to dictate to him, he seeks in turn to dictate to the child, who is fortunate if he is not already dictated to by parents

and older brothers and sisters, and who ends up with a strong inferiority complex, and perhaps a neurotic condition.

All unconsciously, then, the teacher treats the child as he himself is treated. When he crushes "rebellion" he is unconsciously crushing the rebellion in his own soul. When he habitually upbraids a class it is because he too is habitually upbraided. So it arrives that the *ultima ratio* of the teacher is not love but fear—the first instinct to develop and the hardest to educate away. It is appealed to by teacher and priest alike. Can we wonder that fear is a very real thing with the child? It has been said that Freud looks to the past, Adler to the future, and Jung to the present for the cause of neurosis. And children derive their fears some from the past—from the great race unconscious, some from the future, and very many from the present. The difference in outlook of the child and the adult is perfectly expressed by the little girl who pleadingly enquired, "You won't die till I'm grown up, Daddie, will you?"

There are two main reasons why the inferiority-fear sentiments of childhood have not been more generally recognised. The first of these we have already discussed—it is the reproach of fear. A child refuses to wear his heart on his sleeve for jackdaws and schoolmasters to peck at. He will suffer in silence, and even lie to those he loves best rather than reveal the great reproach.

More particularly, however, fear assumes such strange disguises, such bizarre forms and shapes, that it is rarely recognised by the layman. Thus the inferiority-fear sentiment may appear in compensatory phantasies not readily interpreted. A child will call into being a new

world of phantasy to redress the balance of the old world of reality. "If I were not a Christian I should be a ruthless business man," boasted a youth, better known for inertia and anæmia of soul than for courage and strength of will. Great and overpowering egoism, excessive self-sufficiency and self-assertiveness are only too often a cloak for inner cowardice, an over-compensation for grave defects of character. Frequently—very frequently—the fear complex, like the ass in the fable, clothes itself in the lion-skin of sexuality, and, thus disguised, roars for very security. Jung truly says that what appears in sex form may not be sexuality. The sexual aspect is entirely superficial. The fear complex is fundamental. Consider the following case. We have already made Fred's acquaintance. (See Chapter VII.)

Fred's parents had ambitions, and he had been transferred from the middle-class High School to the higher-class Grammar School. At the Grammar School he suddenly went stagnant. He did little work, and what he did was badly done. In examinations he resorted to "sabotage"—deliberately did his worst—falling far below the standard he had attained at the High School. He took no part in games. His conduct was distinctly anti-social. He was frequently absent from school.

The family doctor could find no apparent physical trouble, though he suspected bad habits. Finally, one day at school Fred was found in possession of a number of improper pictures, which he had culled from Art magazines, and was distributing amongst certain boys.

Many Head Masters would have expelled the boy. Respectable parents would have been shocked beyond measure. Freudian psycho-analysts would have pro-

claimed another "sex" case. But Fred was not guilty. He was suffering from organ inferiority of a kind sufficiently serious to prevent him from joining in games and other outlets for boyish energy. Nothing could take away the reproach of that inferior organ, but at his previous school he had at least been able to compensate by hard study and a remarkably successful school record. At the Grammar School he found a tradition of "no work," and a sufficient number of bullies to enforce it—especially on the weaker boys. Though his home conditions were good, he was dominated by an older brother, whose railleries discouraged, almost intimidated, him. Fred had to repress his fears, for, boy-like, he would tell no one—the reproach was too great. Achievement being out of the question, he fell back on sensation. The "Sex Complex" was an attempt to conceal his inferiority-fear feeling by a sensation-creating expedient. The disguise was complete. Actually the boy was as innocent and clean-minded as a nice boy could be. His indifference to school work, his frequent illnesses, his general anti-social attitude—all these came from his organ inferiority, leading to inferiority complex and repressed fear.

We have been concerned to show the part played by fear in the child because we consider it helps to justify the conclusion of the last chapter—that the inferiority-fear aspect of the conflict is the salient and significant one in child-life. The sex aspect is captured by and forced into the inferiority-fear mould. Just here is the lodestone and focus point of child-life. Let us remember the multitude of its conflicts, and that these conflicts, in so far as they are unsolved and therefore repressed, represent failures of adaptation with consequent feelings of in-

feriority and fear. (See Chapter XI.) And fear is both a cause and a result of repression. Repressing instead of facing his conflicts, the child encounters this ogre of fear. Knowing no other way of dealing with it, he represses it. There is a twofold repression. Repressions may enter in by the Freudian gate; they depart as repressions by the Adlerian way. And so though we may seek and find the sexual origin of neurotic manifestations, yet do we find the latter disguised in Adlerian garb, i.e. the repressions may be primarily the repressions of sexuality, but the manifestations are the manifestations of the inferiority-fear complex. They are employed by the patient to attract attention, to create a sensation, and to inflate the sadly diminished ego. Let us never forget the inevitable connection between the repressions of sexuality (including the moral demands) and the consequent feelings of inferiority; between the repressions of sexuality and the repression of the succeeding fear and inferiority feelings. *The flight of the child into a neurosis is the historic flight from fear.* To him the reproach of fear is greater than the reproach of sexuality. Of how many of our over-civilised neurotic children can it not be written in cruel parody of the poet Gray—

“What terrors round him wait !
Amazement in his van, with flight combined,
And buried fear and dread,
And shameful things behind.”

CHAPTER X

The Ætiology of Fear

THE LIBIDO FEAR THEORY

IN his " Interpretation of Dreams " (p. 136) Freud writes : " I maintain that neurotic fear has its origin in the sexual life, and corresponds to a libido which has been turned away from its object, and has not succeeded in being applied. We may deduce the conclusion that the content of anxiety dreams is of a sexual nature, the libido belonging to which content has been transformed into fear." Thus does the founder of Psycho-analysis interpret for us that Leviathan of the Unconscious—named sometimes " neurotic fear," sometimes " neurotic anxiety." Making its pastime in the depths of the Unconscious, it calls forth from the vasty deeps those phobias, anxiety states and nightmares which constitute the Anxiety Neurosis. These symptoms, Freud tells us, are transformations of libido. Anxiety *is* libido impulse emanating from the unconscious. Desire and fear are the obverse of one another. Frustrated libido is converted into fear.

The Anxiety Neurosis has, therefore, a physiological basis. Since emotion is undischarged action, and since the holophilic energy (as Frink would have us designate the sexual libido) is denied a natural outlet, desire forces for itself an unnatural one in morbid fear and dread.

The patient's love-life only needs adjustment, and the symptoms will disappear.

We do not consider that we have made Freud's position clear until we have emphasized a further point. Freud never asks us to conclude that our civilised sexual morality is not worth the sacrifice which it entails. This he makes clear in his "Introductory Lectures" when he says that there are cases in which the solution of a conflict by a neurosis is the one most harmless and most tolerable socially. The physician knows that there is other misery in the world besides neurotic misery.* "Man's superiority over the other animals may come down to his capacity for neurosis." (Ia—p. 346.) Elsewhere he asks whether he would be likely to take three years to unearth a complex, if the simple prescription of sex licence would give relief. If there is repressed desire, there is also the alternative of expression of desire through sublimation.

PRELIMINARY CRITICISM

Our criticism at this point must be brief. The writer finds it impossible to accept the Freudian position. It lays itself open to attack from many directions. We need not deny that fear has its origin in the unconscious, but we must dissent from the theory that it is the sterling gold of love which is debased in the mint press of the unconscious, and comes forth as the dross of anxiety and fear. To begin with, Freud cannot tell us the *how* of the process. He simply does not know. "How anxiety develops out of sexual desire is at present obscure; we can only ascertain that desire is lacking, and anxiety is

* Ia—p. 319.

found in its place." (Ia—p. 336.) This may be so, but *post hoc ergo propter hoc* is not usually considered good science.

More hopeless still is Freud's conception of the distinction between real fear or anxiety and neurotic fear or anxiety, yet it is the natural sequel to his libido-fear theory. Real anxiety he regards as an exhibition of the instinct of self-preservation. It is an *ego reaction*—a reaction to the perception of danger, bound up with the reflex of flight. The occasions of it are objects about which anxiety is felt. In no sense is it holophilic. Neurotic fear, on the other hand, is libidinous impulse pure and simple. It has no remote concern or kindred with the instinct of self-preservation.

Now Freud himself has to admit that he does not know *where to draw the line*. Indeed, where children's fears are concerned he practically abandons his position. In "Introductory Lectures" he writes: "Apprehensiveness is very common among children, and it is difficult enough to decide whether it is real or neurotic anxiety. *Indeed, the very value of this distinction is called in question by the attitude of children themselves.*" (p. 338.) (The italics are our own.)

Generally speaking, however, Freud insists on the distinction. We consider his position both inconsistent and impossible. It is inconsistent because he refuses to draw a similar imaginary line in the case of that other instinctive emotion—love. For him all love is sexual, be it ever so far removed from the physical. Now surely if we cannot escape the factor of sex in love we can no more escape the factor of self-preservation in fear. But more—Freud's position is impossible. The instinct of self-

preservation cannot be divorced from neurotic fear. It cannot be isolated in the Freudian conception of real fear or anxiety. It is as active in the monk and the hysteric as in the soldier and the *bon vivant*. All alike flee from the painful and the unpleasant, be it from the Titan of sex or from the spectre Titans of one's own imagination. We recall and extend Freud's simile of the unconscious Titans, who from time immemorial have borne the ponderous mountains once rolled upon them by the victorious gods, and which even now quiver from the convulsions of their mighty limbs. The researches of Rivers and Stekel have shown that neurotic patients suffer from repressed ego instincts, and that the reaction to danger may be in the nature of a neurosis. We shall see that neurotic fear can be explained on altogether other grounds than the sexual. Freud's attempt to pan-sexualise the emotions has failed. The Great War killed it.

RIVERS, STEKEL AND OTHERS

Let us take first of all our contention that the instinct of self-preservation cannot be divorced from neurotic fear. Ernest Jones derives neurotic anxiety from an inborn instinct of fear which is excited to excessive activity as answer to the *danger from repressed sexual wishes*. (The italics are ours.) In like manner McCurdy's verdict: "We return to the same conclusion that to get fear, the instinct of self-preservation must operate." (X—p. 87.)

It was Rivers, however, who first surveyed this new approach to the understanding of the neuroses. Stekel boldly forced the door. We have already quoted Rivers

to the effect that sex plays no part in the causation of the war neuroses, but that these disorders are explained by the disturbance of an even more fundamental instinct—the instinct of self-preservation. Thus the paralyses, the nightmares and the anxiety states of neurotic soldiers occurred in persons whose sex life was normal and free from repressions. They arose from the repression of the emotion of fear—that reaction to the instinct of self-preservation, the better part of which is the danger instinct. Rivers explains on similar grounds why in civil life there is so great a tendency to hysteria among women. Women are more exposed to danger than men. In “Conflict and Dream” he goes so far as to say: “It is probable that when attention is directed to it, the instinct of self-preservation will be found to play a far more important rôle in the production of the neuroses of civil life than most psycho-analysts are yet ready to recognise.” (p. 151.) The writer has come across cases of “examination” hysteria among students whose sex life he had every reason to believe was free from repression. The hysteria was primarily due to the activity of the danger instinct. Fear of failure, fear of the *qu'en dira-t-on* of one's milieu, fear of the ordeal of examination—a pampered self-indulgence in fear—all this had weakened the moral fibre, had encouraged repression, and had developed the neurotic unstable condition. The fainting fit in the examination room, or the scarcely restrained compulsion to hurl the ink-well at the examiner—these were the manifestations of repressed fear, itself the reaction to the danger instinct.

We have not space to dilate on Stekel's contribution to this subject. Suffice it to say that he clinches the argu-

ments of Rivers. Like the latter, he derives neurotic anxiety from the instinct of self-preservation. Like Ernest Jones, he claims that it arises from an inborn instinct of fear, from fear of oneself and of one's criminal impulses. (How perfectly Shakespeare expresses this idea in the words he puts into the mouth of Desdemona : " Why I should fear, I know not, Since guiltiness I know not.") He ridicules Freud's libido theory as a beautiful myth, and he concludes that all morbid states and anxieties are manifestations of a psychic conflict. (See next chapter.)

But we are approaching a problem which must be left to the next chapter—we are catching a glimpse of the explanation of neurotic fear in the unsolved conflict. Rivers stresses this. Men who face their fears, avoiding repression and solving their conflicts, these are they who find rhythm and harmony in life. But when fear is banished from consciousness, when there is repression and unsolved conflict, then there develops the neurotic symptom, nightmare, anxiety and hysteria. Rivers is explicit. The nightmare is the expression of a complete failure to solve a conflict. So is the anxiety neurosis. He writes : " I have regarded the nightmare . . . as failure to solve the conflict upon which the nightmare depends, and I ascribe the painful character of the affect to this failure. I believe that the case is exactly the same in the disorder we call anxiety-neurosis. This is a psycho-neurosis, accompanied by painful affect, and there is every reason to believe that the special features of the disease depends upon a conflict, present in the patient's mind, which wholly fails of solution." (IIIb—p. 140.)

" INFANTILE FEAR "

We have been compelled somewhat to wander away from the main object of this thesis—the child. Only, however, that we may better understand the problem of fear. We are now in a position to consider Freud's explanation of infantile fear or apprehensiveness. It will introduce us to the third of the great triad of instincts—the instinct of the herd.

Freud deals with this subject in two places. He is explicit, dogmatic, aggressive. In his "Three Contributions to the Theory of Sex" it is written: "The fear of children is originally nothing but an expression for the fact that they miss the beloved person. They therefore meet every stranger with fear. They are afraid of the dark because they cannot see the beloved person, and are calmed if they can grasp that person's hand. . . . Only such persons are predisposed to fear whose sexual impulse is excessive or prematurely developed. . . . The child . . . changes its libido into fear, when it cannot bring it to gratification." (p. 83). Then we are invited to consider this delightful piece of evidence. "For the explanation of the origin of the infantile fear I am indebted to a three-year-old boy, whom I once heard calling from a dark room: 'Aunt, talk to me. I am afraid because it is dark.' 'How will that help you?' answered the aunt. 'You cannot see, anyhow.' 'That's nothing,' answered the child, 'if someone talks to me it becomes light.'" (*Ibid.*, p. 84.) But are we not entitled to ask the old conundrum of which comes first—the egg or the hen, the fear or the desire?

In his "Introductory Lectures" Freud takes up the

same theme. "The small child is first of all afraid of strange people. . . . But he is not afraid of these strange people because he attributes evil intentions to them. . . . On the contrary, the child starts back in fright because he is used to—and therefore expects—a beloved and familiar figure, primarily his mother. . . . His libido . . . is converted into dread."

At this point it is pertinent to enquire—Is the child necessarily afraid of *strange people*? Is it not frequently *fear of being alone* that causes desire for the beloved figure? Trotter, in his "Instincts of the Herd in Peace and War," maintains that the latter is the case. The child feels incomplete if he is alone, his fear being an expression of the herd instinct. McCurdy accepts this view—the child's dread represents the affect of the herd animal separated from his group. "A feeling of social isolation would lead to a desire for close contact with others, and the emotional value of this contact can be immensely heightened by its sexualisation." (X—p. 370.)

In his "Group Psychology and the Analysis of the Ego," Freud takes up the challenge. "Nor is the child's dread when it is alone pacified by the sight of any haphazard 'member of the herd,' but on the contrary it is only brought into existence by the approach of a 'stranger' of this sort." (p. 86). This is by no means universal experience. *Ex uno disce omnes* is no better logic than *post hoc ergo propter hoc*. We admit that fear of the stranger is found in many—very many—children, but we submit that it is instilled by the mother "under the influence of contagious emotion," as Benjamin Kidd would say. It is the continual "clucking" of the mother over her offspring upon every shadow of strangeness or

danger—it is this that renders a child fearful of the stranger, and of the unfamiliar figure. It is not uncommon—the writer speaks from personal experience—to see a child shut up behind the bars of his kicking-pen, yelling for the attention of his mother, and yet conciliated by the approach of a gang of boys. The howl of protest is translated into the cry of welcome—every gesture and grimace revealing the true instinct of the herd for self-display. Fear of the stranger would rarely be found if we realised the importance of and watched the education of the *early years of child-life*—great truth stressed by the great teacher himself. And now behold him—hoist with his own petard !

Freud's logic fails in yet another direction. He states explicitly that the dreams of children are interpreted on the basis of their manifest content. In the child, the wish manifested in the dream "is an unfulfilled and un-repressed wish from the waking state." (Ic—p. 439.) What then of the fear dreams of the child ? If these are of sexual origin, as Freud would have us believe, they cannot be interpreted on the basis of the manifest content. The child who dreams of burglars (the manifest content) may reveal a wish for the protection of the father (the latent content), whilst he whose phobia of falling expresses itself in the nightmare of falling (manifest content) may suffer from a fixation on the mother (latent content).* Freud's rules for the interpretation of children's dreams, and his libido-fear theory cannot stand together. He was quick to recognise this, and made his recantation in "Introductory Lectures": "Dreams . . . in children . . . are easy to understand.

* "Psychanalysis in the Classroom," Green—pp. 98-107.

They are free from ambiguity. You must not think, however, that all dreams in children are of this type. Distortion in dreams begins to appear very early in childhood, and there are on record dreams of children between five and eight years old which show all the characteristics of the dreams of later life." (p. 105.)

The crooked has been made straight, and for the child, as for the adult, the dream becomes the *disguised* fulfilment of a repressed wish. The pig dreams of acorns and the goose of maize, but the child—decidedly the greater goose—dreams of his Mother-Sustainer and Provider, disguised as a horrible ogress or a misshapen witch. Personally, we remain unconvinced that fear dreams are of a sexual nature. With Rivers, Mrs. Arnold Forster and others, we even make so bold as to question the validity of a system of interpretation which discovers a wish-fulfilment in every dream.

We have stressed the significance of the inferiority-fear sentiments in child-life. We have found reasons for their prevalence. We have seen in every unsolved conflict a failure of adaptation and, according to Rivers and Stekel, the source of neurotic fear. Since the failure of adaptation and the inferiority-fear sentiments constitute the keystone of the arch of the bridge which we have thrown across to connect the theories of Freud and Adler, it behoves us to consider even more fully the relation of the unsolved conflict to fear and to the twofold repression. We shall proceed to do so in the next chapter.

CHAPTER XI

The Ætiology of Fear (*contd.*)

RESUME

LET us take stock of our position. In adult psychology it is, generally speaking, possible to contrast the purely instinctive form of fear (the reaction to danger) with what is usually spoken of as "neurotic fear," though we cannot regard the latter as divorced from the instinct of self-preservation, and as having a purely libidinous origin. With the child, however, it is impossible to make this distinction. It is better to talk quite simply of "fear." Freud admits this, and yet persists in regarding childish fear as converted libido. Evidently with the child the whole is not only greater than the part but also equal to it! Even if we grant Freud's contention that the neurotic fear of the adult is libido-derived, it would still be highly improbable that childish fear, impossible of analysis into real and neurotic fear, is of similar origin. Rather does it spring from every failure of adaptation. As compared with the adult, a growing child's liability to conflict, and so to a possible failure of adaptation, is unlimited. Apart from organ inferiority—and none is so sensitive to this as a schoolboy—he has a keener moral sense, and one less blunted by contact with the hard world of reality. His sex conflicts

are more severe, a mysterious and revolutionary experience being met by a parental wait-and-see negation of very necessary enlightenment. Fear, product of the unsolved conflict, is thus the predominant partner in the fear and sex combination—joint partners of the child's destiny. We will now proceed to examine the theory of Rivers and Stekel that neurotic fear has its origin in the unsolved conflict, bearing in mind its significance from the point of view of our thesis—that childish fear too finds there its origin.

THE UNSOLVED CONFLICT

We have already quoted Rivers to the effect that when a conflict fails of solution there is painful affect. If we repress, instead of facing our desires and our experiences of fear and shame, we encourage nightmare and anxiety neurosis. The conflict may be solved by the development of definite physical symptoms as in the paralysis of the shell-shock soldier. The subject is then unfit for participation in war—a highly successful solution—and further he is relatively happy. As Rivers says : “ When the solution is successful . . . there is no affect.” (IIIb—p. 139.)

But we need not confine our viewpoint to the neuroses of war. It does not demand the expert mind to observe how hysterical women, victims of morbid fears and anxieties, will shed these excrescences when the conflict is solved by the development of symptoms such as fainting fits, paralysis of speech, etc. These latter give the desired solution of the conflict—irresponsibility, dependence on others, and security. Rivers himself

writes : " It is a question whether all wishes do not imply some degree of conflict. There would be no occasion for a wish if there were not an obstacle of some kind to the attainment of the end to which the wish is directed." (IIIb—p. 163.) Significant words for the educator ! If there is an age without a wish it is not the fairy days of childhood, than when the tide of wishes runs never more swiftly. The wish, the unsolved conflict, repressed fear—it is a baneful progression, and we know how seldom the wishes of childhood find their sponsor and fairy godmother. Stekel, Freud's famous disciple, throws much light on the dark places of neurotic anxiety. We will now take counsel with him.

In every anxiety neurosis Stekel finds the psychic conflict. " It would perhaps be more reasonable," he says, " to call these maladies after the French custom, psychasthenia, for this does justice to the fact that without the co-operation of the psyche the neurosis would not occur." (XI—p. 12.) The conflict arises in the eternal struggle between the primitive and the civilised, between sin and piety. There is always repressed desire, but the anxiety attack " may occur as the result of psychic conflict *with no sexual foundation.*" (XI—p. 33.) (Italics are ours.) Thus a reformed dipsomaniac may experience a morbid fear of entering a public-house, the cause being his unconscious desire for drink. *He is afraid of his own criminal impulses.* Religious conversion would probably solve the conflict, for then the drink craving might be sublimated into a thirst for that fountain of living waters of his emotional experience. Stekel himself gives the case of a cashier afflicted with agoraphobia, arising from repression of a desire to run away with large sums of

money. "The open space symbolises the great unknown future, the ocean across which he would flee to America. Every neurotic is an actor, playing a particular scene." (XI—p. 8.) It is patent from these two illustrations that neurotic anxiety, like ordinary fear, is a self-protective measure directly connected with the instinct of self-preservation, and having no necessary relation to the sex instinct.

CONSCIENCE AND ANXIETY

The natural corollary of the viewpoint of Rivers and Stekel is that anxiety—the fear of one's criminal impulses—originates in the *guilty conscience*. Every neurosis is the typical organic language of the soul. Again and again Stekel tells the same tale. "An anxiety neurosis is the disease of a bad conscience. It might be a bad conscience arising from tabooed sexual impulses, or from a bad social conscience. It can always be proved that the ideal-self of the individual has come into conflict with his impulsive self." (XI—p. 22.)

Study for a moment this interesting confession of a Sixth Form boy. It is taken from an essay on "Fear." Horton, as he shall be named, is giving us autobiography. "A teacher in a certain school took a class in mental arithmetic, and adopted the method of caning each boy who did not answer correctly a certain number of problems. There was one boy who was subjected to this form of punishment every morning. He naturally conceived a great hatred for the master. The position became intolerable for the boy. Being very nervous, he dared not complain to his parents. One day relief arrived in the form of war—the master had to enlist. The boy

was delighted. Soon, however, he became a prey to anxiety and morbid fear. He could only think of the day when the master would return. The thought that he would then be in a higher class and out of the power of the tyrant teacher brought him no relief. He had a secret longing that the master would not return. It was gratified—the master was killed. Fear was henceforward put away.”

Horton's fear was the result of the repression of the death-wish against his teacher. The latter's death solved the conflict, salved his conscience, and banished his fear. Boy-like, he doubtless regarded the course of events as the judgment of God upon the wicked, and henceforth his own unconscious evil wishes no longer troubled him. His conscience was clear.

We are led to a further observation. If bad conscience means anxiety, it is equally true that anxiety means fear of annihilation. “So perish all the enemies of God” is the baneful obsession of the neurotic. Fear that is neurotic has usually a certain amount of fear of death attached to it. “All those who tremble, tremble for their lives.” Freud tells us that the anxiety-dream of missing a train is a consolation against the fear of dying. To depart is the symbol of death—the great unsolved conflict—and the dream says: “Compose yourself. You are not going to die.” Stekel emphasizes the significance of death in childhood, and says that anxiety neurosis is often caused by death trauma. I have observed a child of six whose little schoolfellow was killed by a careless motor-driver, and who brought home to her mother the tale that her luckless friend had gone to “prison”—evident misinterpretation for “heaven.” A few months later

the child's father chaffingly remarked that if he did not pay his money to the tax-collector he would be sent to prison. The small girl was visibly perturbed, and for the two following nights suffered from *pavor nocturnus*.

In Horton's case fear of death was probably the better part of his anxiety, for it is noteworthy that those who harbour death-wishes against others, themselves develop fear of death—phobia of railway travelling, phobia of disease, etc. What they wish for others, they believe will befall themselves. It is the phenomenon of projection. Children frequently wish the death of their rivals, and projection or bad conscience makes them afraid of the punishment of God. An angry or hysterical child who has bitten a companion during play may develop a phobia of being bitten by a dog. "In the beginning was the deed." With children and primitive man the wish is often swallowed up in the deed, conflict following the latter. Freud well illustrates this in "Totem and Taboo." The savage fears the dead because he projects his own hostile feelings into his late enemy, who being slain receives into his mouth the choicest tit-bits, and becomes the object of solemn ceremonies designed to placate the feared spirit. It is all a manifestation of bad conscience, which makes cowards of us all.

We believe we have sufficiently demonstrated the thesis that one great cause of neurotic anxiety is the unsolved conflict, the repressed desire, the guilty conscience. There is the conflict of piety against sin, morality against impulse, conscience against desire. All conflicts are *moral* conflicts—even those involving repressed fear, because of the shame and reproach attached to this in-

instinct. We begin to see the force of the argument developed in Chapter VIII. The unsolved conflicts of the child are legion. They develop anxiety and fear, great factors in the child-life. *The inferiority-fear aspect of the conflict is substantially the only significant one.* But more anon.

FRUSTRATED ACTIVITY

It cannot be said that the viewpoint of Rivers and Stekel has yet been universally accepted. Freud's libido-fear theory finds easy acceptance in spite of its lack of proof. The origin of fear in the unsolved conflict has an important bearing on our contention that the inferiority-fear sentiments are a determining factor in child-life. We will therefore indicate two lines of thought that we consider support the position of Freud's antagonists.

Rivers, in "Instinct and the Unconscious," gives five modes of reaction to danger, one of which is *collapse*. This occurs when there is frustration of some instinctive reaction, as, for instance, when an animal is cut off from all possibility of flight. Terror is the regular accompaniment of collapse, being a product of frustrated activity. This interference with flight or with some other form of serviceable activity is what provokes the excessive fear. We believe there is analogy between this collapse-in-terror of the animal experiencing frustration of an instinctive reaction and the neurotic fear of a subject experiencing any failure of adaptation, including failure to compensate for organ inferiority. In a strictly sexual context, Freud speaks of frustrated excitation as a cause of neurosis, and *we must recognise in any failure of adaptation a frustration of instinctive activities and a possible source*

of neurotic fear. Alike the hunted animal and the helpless human, each is "up against it"—the libido fails to surmount its obstacle—and each may find its nemesis of fear and terror.

Dr. Maurice Nicoll gives a case which very aptly illustrates our thesis. A certain patient, O., suffered from writer's cramp, and writing was essential to his duties. But there was a time when the control of the muscles employed in writing was adequate and normal. This happened when he was in a position of authority—when those over him were away. Now O. was a disappointed man. He had been led to expect a far better position than he actually had. One day he had the following dream. "I was in a desert. Before me was a tremendously tall wall. *I was cowering at its foot in terror.*" The patient remarked that he was "up against it"—there was no possibility of getting over or round the wall. It is clear that the neurosis and the midnight terror were products of frustrated libido activity, of the cutting-off of an outlet for psychic energy. The dream symbolised the situation, giving a strangely exact analogy to the collapse-in-terror of the animal whose instinctive reactions are frustrated.

We feel that our first line of thought is justified, and we would re-state our position as follows: Should the frustrated libido-activity—the failure of adaptation—avoid a *physical* solution of the conflict, such as manifests itself in tics, cramps, paralyses, etc., then neurotic fear makes its appearance. This is only another way of stating the conclusion of Rivers and Stekel that fear affect is the outcome of the unsolved conflict. So long as the solution is incomplete and unsuccessful, then fear, fantastic,

terrifying and omnipotent, bestrides the neurotic's world. We would, however, at this point emphasize one characteristic which we have observed as peculiar to the repressions of child-life. Over and again we have found physical symptoms such as nausea, stammer, squint, etc. *existing side by side* with marked inferiority-fear manifestations—sensation-mongering, cruelty, etc.—the result of repressed fear. (See case of Barnett.) The significance of this we shall discuss later. For the moment let us pass on to our second line of thought.

ATTENTION

The research work of the Nancy School has revealed the relationship of *attention* to pathological fear. It is now generally accepted that auto-suggestion may not only cure phobias, delusions and general neurotic manifestations, *it may also cause them*. Now the pre-requisite of all suggestion is *attention*. Says Baudouin: "An idea upon which attention is peculiarly concentrated is an idea which tends to realise itself." (VIb—p. 27.) So it happens that the idea of fear creates fear.

Rivers illustrates this principle in his discussion of the five types of reaction to danger. In any situation that is potentially dangerous, if attention is given to the dangerous aspects *fear is present*, but if the subject reacts through "manipulative activity," that is, if he directs his whole attention to the circumvention of the danger, then he feels no fear. This is true of fear which is pathological, as well as of the purely instinctive emotion. Thus Rivers gives the case of a R.A.M.C. officer suffering from claustrophobia. He knew perfectly well that his dug-out

was not likely to collapse, but he was unable to think of anything but this possibility. It was all a matter of attention.

Where children are concerned we must always bear in mind that an *inferior organ* means a situation that is *potentially dangerous*. Such children are therefore particularly liable to develop fear. In this context Adler very aptly tells us that neurotic patients anticipate in thought and emotion all disadvantages which could be expected to occur. "This tendency is observed in early childhood when, where there is organic inferiority and the evils arising therefrom, it is of excessive growth. Very often this feeling occurs at the time immediately preceding the falling asleep, and it is then not remarkable that a dream fiction spurs further this effort of anticipation in a form to cause fear." (V—p. 126.) In seeking the origin of anxiety in children, we must never neglect the factor of organ inferiority. It is present far more frequently than is generally supposed. Should the child direct his attention to the circumvention of the danger through successful compensation, he has no fear. Too often, however, he is inclined to give the inferior organ a disproportionate amount of attention, with fatal effect.

We would not dismiss this relationship of fear to attention without stressing the need of protecting children from strong impressions which give rise to evil and unwholesome suggestions. Gruesome tales, fearful ideas about God, the mediæval picture of Hell—all such are admirably adapted to cause neurotic conditions in children of sensitive make-up. It is highly probable that the hysterical element found in the religion of the saints

was of similar origin. Parents, priests and pedagogues too often compel their charges to "pay attention" at the sacrifice of future health and happiness.

From our study of the phenomenon of attention we deduce a very important observation. The obsession of the neurotic with his morbid idea often arises from something in the unconscious forcing the obsessive thought into consciousness. It is the phenomenon of *fascination*. As Jung says: "Fascination is a phenomenon of compulsion . . . it is not a process of the will, but a phenomenon coming from the unconscious, and forcing itself compulsorily upon consciousness." (IVa—p. 425.) Conflict is behind the pathological attention of the patient—again *we have the unsolved conflict*. Let us consider certain typical cases of fear arising from attention provoked by some factor in the unconscious. Rivers' patient suffering from claustrophobia could only attend to one idea—his dug-out would collapse and he would be buried alive. Rivers unearthed the memory of a childhood experience long forgotten, when the patient was shut up in a dark narrow passage, and was terrified by the growling of a dog. Here was the obsession-provoking force.

One of the writer's pupils suffered from slight infantile paralysis (organ inferiority), the effects of which were unnoticeable to the outsider. Some time after leaving school he became obsessed with the fear that he was becoming permanently crippled. He could think of nothing but the offending member and its gradual atrophy. At the time he was much overworked and was worrying needlessly about his affairs. Mental analysis resulted in immediate relief. It transpired that, many

years before, the patient's father had developed acute paralysis, brought on through overwork. A chance remark of his had been registered by the son's unconscious mind, though consciously quite forgotten. "Never overdo it, my boy," the father had said, "or you will suffer as I am doing." Now under the stress of hard work and injudicious worry the son's unconscious had come into its own, and the suggestion of complete paralysis had won the focus of attention.

Stammering in children is frequently the result of pathological attention, the stammering itself being symbolic of inner hesitation and fear. It is the latter which causes the sufferer to pay unnecessary attention to his audience, and to the "danger" of making a bad impression. "Lost art thou when thou thinkest of danger," says Nietzsche. Very often, however, there is something unconscious behind the particular form that the stammering takes. Brill instances the case of a man who stuttered on the consonant K. In his unconscious was the memory of an unfortunate love affair, the initial letter of the lady's name being K. The writer has come across a schoolgirl who stuttered on the letter M. When reading in class, the sight of this letter at the beginning of a word or sentence seemed to paralyse her. The girl's home life was very unhappy. Her father ill-treated her mother, and she identified herself with the latter to such an extent as unconsciously to carry over her anxiety into her speech, which became symptomatic, as it were, of her trouble.

It may be said that in stressing the factors of frustrated activity and pathological attention in the ætiology of fear we are attempting a distinction that does not exist, that

indeed both these factors are found in greater or less degree in all cases of neurotic fear. We reply that it is again a matter of *emphasis*. In some patients the guilty conscience is the main determinant of the neurotic state, in others it is frustrated libido activity, and in still others pathological attention. In children all three are usually found in combination. Compared with adults their consciences are more responsive, their wishes and desires as well as their faculty of attention are more unrestrained and untrained.

And it is indeed time that we came back to the child. As, however, in the previous chapter so in this it was necessary first of all to envisage the general psycho-analytic position before proceeding to state our conclusions. So long as Freud's libido-fear theory held the field our argument that the inferiority-fear sentiments were fundamental was superfluous. We have found quite other origins of neurotic fear than converted libido. Moreover, while Freud has questioned the very value of the distinction between real and neurotic fear in children, we have categorically denied it. Indeed, experience has led us to doubt altogether the very existence of undiluted neurotic fear in the child. We have recognised only fear, impossible of analysis, never specifically neurotic, perfect blending, if you will, of the instinctive and the neurotic. We except neither *pavor nocturnus* nor nightmare.

Another contrast between the repressions of adult life and those of the child we have already glanced at. In the former case there is found *either* physical symptoms *or* neurotic fear, and possibly here and there sensation-mongering. With the child, on the other hand, we have frequently found physical symptoms *and* the inferiority-

fear manifestations without neurotic fear. Each would appear to be a *partial* manifestation of the conflict. Where the child merges into the adult we may get a middle series. It is difficult to say where neurotic fear begins and playing for power and sensation ends. But we believe there are good reasons which account for the distinction we have observed. *The dual manifestation originates in the twofold repression.* Fear, issuing from the unsolved conflict as do the physical symptoms, is in turn repressed, producing the inferiority-fear manifestations.

It may be argued that though the unsolved conflict produces neurotic fear in the adult, yet is there no justification for regarding it as the cause of fear in the child. We have already criticised Freud for just such a similar unwarranted deduction. We believe, however, that the case under consideration is fundamentally different. We have seen many reasons (Chapter VIII) why the failure of adaptation should produce the childish feelings of fear and inferiority. But our consideration of the unsolved conflict in its relation to fear has immeasurably strengthened our position. In relating neurotic fear to the instinct of self-preservation we are definitely relating it to instinctive (real) fear. We can, therefore, expect a causal factor common to real and neurotic fear, and the unsolved conflict is as much behind the fears of the child (blending of real and neurotic fear) as behind the neurotic anxiety of the adult. We have further evidence in the comparison we have made between the collapse in terror (instinctive fear) of the hunted animal and the frustration of instinctive activities of the child. The failure of adaptation is a frustration of instinctive activities, and the unsolved conflict is a failure of adaptation. Again we see the

causal connection between the unsolved conflict and instinctive fear.

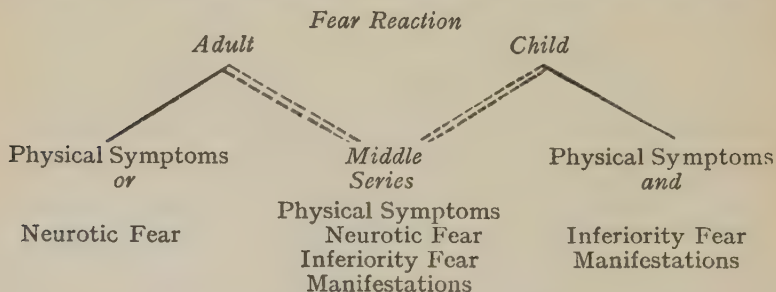
Let us summarize our conclusions. Close observation of child-life has convinced us of

(1) The prevalence of fear.

(2) The significance of the inferiority-fear aspect of repression.

(3) The simultaneous appearance of physical symptoms and of inferiority-fear manifestations.

In trying to account for these phenomena we have suggested the two factors of the unsolved conflict and the twofold repression. Though we have not hesitated to draw on experience gained in adult life, yet we have not slavishly accepted the analogy. In the matter of fear, indeed, we have found fundamental diversity of reaction in child and adult. Our conviction is that there are two extreme types of fear reaction—the infantile and the adult. They can be shown diagrammatically as follows :



We cannot exactly say where the child passes into the adult, but we have encountered cases on the border-line. They are principally of boys between fourteen and nineteen years of age, and they have presented a strange medley of physical symptoms, neurotic fear and in-

feriority-fear manifestations (playing for sensation, etc.). Our main concern in this book is with the child type. We would therefore conclude our observations on the part played by conflict in the ætiology of fear by recalling the pathetic story of André. How splendidly does Anatole France here reveal to us the insatiable wishes of childhood, leading so certainly to conflict, to the scarcely veiled little-understood death wish, to childish fear and dread.

André is in love with his mother. His father is dead, and a wealthy manufacturer begins to pay court to the widow. "He is a horrid man," says André, and then, another time :

" I am frightened. . . .

Mamma ! "

" What do you want me for, André ? "

" Papa is dead, isn't he ? "

" Yes, my poor child. "

" Then he will never come back again ? "

" No, my darling. "

" Well, mamma, it's a good thing. Because, you see, I love you so much. I love you like two people, and if he came back I shouldn't have any love left for him at all. "

To which the mother answered : " Sleep on ; he will not come back. "

CHAPTER XII

Infantile Sexuality

THE FREUDIAN POSITION

WHEN from Pandora's box escaped all the evils to which man is heir, there was left for the consolation of poor mortals the virtue of Hope. But when Freud let loose his theories of the sexual origin of human vice and virtue, outraged humanity was left not even the boasted innocence of childhood. With ultramontane infallibility Freud claims a sexual life for every pre-adolescent child—even for the infant mewling and puking in his nurse's arms. This infantile sexuality is different, of course, from the ordinary adult conception of sex. It consists of certain auto-erotic activities and the so-called partial libido trends or partial sex instincts. We will consider briefly the nature of these sexual manifestations—phenomena which so many are loath to admit as characteristic of infants of from one to three, and of children of from four to ten years of age.

The auto-erotic activities of the infant are called by Freud the polymorph perverse manifestation of the sexual libido. It consists of a germinal form of sexual pleasure produced by excitation of certain particularly irritable body zones—the erogenous zones. Thus the child's sucking of the mother's breast, the sucking of its own thumb, friction against parts of the skin and mucous

membrane, *nocturna enuresis*—all such must be interpreted sexually. Freud calls it polymorph because the sexual pleasure is produced by stimulus of different parts of the body, and perverse because it does not correspond with what we consider to be normal sexuality. He maintains that the mouth has an erogenous character from the very beginning, and the pleasure derived from satisfying hunger he classes as libido. The child sinking replete from the mother's breast is the child whose sexual libido is satisfied. Even in the matter of dream interpretation the High Priest of Psycho-Analysis lays down the canon : "As far as practicable the sexual presentation complex is transposed to the eating complex." (Ic—p. 247.)

Concerning the partial sex instincts, they comprise the four cardinal points of the impulsive life of the child as seen by Freud—curiosity, stealing (kleptomania), showing-off (self-display) and cruelty (sadism). These are associated with the general libido trend and with one another. Curiosity has affinity with the sexual perversion seen in the *voyeur*. In young children it manifests itself partly in the form of touching. Hence its connection with kleptomania—the tendency to touch things being at the root of the impulse to steal. The frequent constellation of stealing and sex has long perplexed psychologists. It is realised that somehow the sexual urge is diverted to theft, and the explanation that the latter is associated with the curiosity component of sex is ingenious if not convincing.

Showing-off (especially of the naked body) is related to curiosity (looking—Tom Pry is no uncommon type among children) and as exhibitionism it is a recognised perversion of the sex instinct. As to cruelty, Freud

writes : " Cruelty is especially near the childish character, since the inhibition which restrains the impulse to mastery before it causes pain to others, that is the capacity for sympathy, develops late. . . ." (Ib—p. 54.) Cruel feelings emanate from the impulse to mastery, which is the sex impulse.

CRITICISM

(1) POLYMORPH PERVERSE

Superficial criticism tempts many to condemn Freud's theory as the crazy creation of an unbalanced mind. What Frankenstein monster this Freudian child—lewd, cruel, unclean, precocious, deceitful, inheriting exclusively the curse of Adam ! A result of the Freudian mania for reducing all things to one sufficient cause—sex. Not theirs the blame if the critics assert that Freud is so obsessed by a single theory that he illustrates the witty definition of an expert as " one who knows nothing else." But indeed, does Freud's acquaintance with the inside life of the child entitle him to the claim of expert at all ? We doubt it.

Let us admit from the beginning that we accept Freud's views only with extensive modifications. Experience, we consider, reveals the polymorph perverse manifestations of the very young child, and we can hardly doubt that they constitute in many cases a germinal form of sexual pleasure. *Nocturna enuresis*, when it outstays its natural period, becomes a form of sexual indulgence, and for that reason is difficult to break. Concerning thumb-sucking, we agree with Oscar Pfister when he writes : " May not the pleasure of the *muscular movement*

also have a share? Every kicking could just as well be interpreted sexually." And "That the mouth has an erogenous character from the very beginning I cannot consider as proven." (IIb—pp. 158-9.)

As to Freud's identification of the hunger instinct with the sexual, of the "lust" to be filled with the lust to love—it reminds us of the fallacy common alike to the primitive and the infantile mind, the fallacy of identifying metaphor with reality, the idea with the thing. We remember a child whose mother had bought a coal-box at a bargain sale, and who remarked in the presence of the little boy, "That's a real bargain." Henceforth the child always interpreted the expression, "into the bargain," as meaning "into the coal-box." We do not suggest that the Freudian mentality is of this order, but we do protest against the conclusion that because the child "lusts" for food and drink that therefore we are justified in identifying this instinct with that of sex. It is reasoning by analogy of a bad sort.

We believe that there is no justification for Freud's attempt to identify the Self-Preservation Instinct (hunger) with the Race Preservation Instinct (sex). We agree with Jung that pleasure in nutrition is not sexual. It is a different thing altogether to admit that sucking *qua* sucking (which does not subserve the function of nutrition) is an instinctive practice which belongs to the sex group. We shall see that the same is true of curiosity—it is never primarily sexual, though between it and sexuality there naturally exists a close co-ordination. Even to psychoanalysts is not given either to bind the Pleiades or to loose the bands of Orion.

(2) THE FOUR CARDINAL IMPULSES

Concerning the four cardinal points of the impulsive life of the child, these have been passed through the Freudian prism and duly analysed, always with the same result. They are not elements separate and distinct, but one and the same. Examine curiosity, you will find libido. Analyse kleptomania, you will be sure to discover more libido. Take self-display, consider cruelty—yet again there is revealed only libido. It is the open sesame to the impulsive life of the child. There is salvation alone for those who can accept the Freudian creed of libido, libido, libido. Is it then that there does not exist an instinct of acquisition, of curiosity, of power? For those who value the testimony of personal experience and knowledge of the child, their existence is beyond dispute.

On theoretical grounds Rivers argues the probability of an instinct of acquisition. Primitive man shows traces of it. So also in the animal world. The dog collects and buries bones. The magpie and the bee are particularly acquisitive. With some children stealing seems to be nothing more than a jackdaw habit of picking up things—very often things for which they have no use. Or the habit may be acquired from a feeling of unsatisfied desire. With the neglected child there is created a feeling of want, which finds its outlet in thieving. This unsatisfied desire may, of course, originate in the love-life, but quite often it comes from the feeling of inferiority. The latter may set into activity the impulse to investigate—curiosity. Fear has always been a great incentive to discovery. Curiosity is no more primarily sexual than is kleptomania. The stag will advance unknowingly into danger, attracted

by the flag placed for his undoing. Such inquisitiveness has no sexual significance. As Dr. Hadfield says: "Curiosity is directed towards examining every strange and possibly dangerous object, with a view to self-preservation. In early life, however, it frequently gets attached to sexual objects, and takes the form of observationism, or the tendency to sexual curiosity." (XXVIII—p. 163.) We agree. Curiosity is related as well to the ego as to the sex instinct.

But what of childish exhibitionism, as Freud terms the instinct of self-display? The adult perversion is common enough, and generally more pronounced in the female of the species. Oddly enough, it appears that with children it is the young gentlemen who are the chief offenders, for Freud treats us to the following startling revelation: "The child shows exhibitional cravings; it is hardly possible to go through a village in our part of the country without meeting two or three year-old tots who lift up their skirts before the traveller." (Ic—p. 206.) It is characteristic of the innate stupidity of the human race that no one ever thought of this before! But then it took a long time to discover that there was a race of one-eyed Amazons, that at the Poles voices froze in winter and thawed in summer, and that adventurous travellers with vivid imaginations could navigate themselves on the backs of turtles in Australasian waters. Surely Dr. Sigmund Freud does not seriously accept this childish practice as a sample of exhibitionism? A great thing for the child is power, and he is never better pleased than when achieving this end by creating a sensation. Hence this little drama of innocent self-display and self-satisfaction. As to the childish delight in running about

naked, one of Jung's disciples, Dr. Chella Hankin, writes :
" To my mind there is something grotesque in attributing budding exhibitionism to the child who, full of innocence and high spirits, loves to run about naked. . . . Both in children and in savages the phenomenon of casting off their clothes and dancing without clothes may occur as the expression of some great emotion." (XIX—p. 21.) All of which we think much more sensible psychology than the Freudian theory of exhibitionism.

When we come to study the impulse to cruelty in children, we cannot shut our eyes to the evidence of sadistic perversion. But again emphasis must be placed on the fact that cruelty has no *necessary* connection with the sex instinct. Krafft Ebing, who has had a wider experience in these matters than most Freudians, writes :
" It would be erroneous and an exaggeration to try to explain by sadistic perversion all the . . . acts of cruelty that occur, and to assume sadism as the motive underlying all the horrors recorded in history. . . . All horrors and historical enormities may be explained without recourse to sadism." (XV—pp. 127-8.) We do not think that sadism can explain the acts of cruelty of very young children. We have seen a child of three callously wring the neck of a kitten, and make a boast of her action for days after. It is not that the capacity for sympathy fails to redress the balance of the impulse to mastery, but rather that there is as yet no understanding of pain and death with so young a child.

That cruelty frequently has close affinity with sadism the experience of most schoolmasters would confirm. There is no need to fly to the confessions of J. J. Rousseau for evidence. Krafft Ebing is only voicing the opinion

of generations of schoolboys and schoolmasters when he writes : “ *Libido sexualis* may also be induced by stimulation of the gluteal region (castigation, whipping). . . . It sometimes happens that in boys the first excitation of the sexual instinct is caused by a spanking, and they are thus incited to masturbation. . . . On account of the dangers to which this form of punishment gives rise, it would be better if parents, teachers, and nurses were to avoid it entirely.” (*Ibid.*, p. 34.) We need not wonder that it is the boys most often whipped who visit the sins of the fathers (or schoolmasters) upon the children, and themselves become sadists and bullies. Experience with Pupil Teachers and others has given the writer convincing evidence of the sadistic nature of bullying ; it usually happens that the victim is alternately bullied and petted by his tormentor. This is the essence of sadism.

We have encountered a revolting form of cruelty to very young children, which can only be called “ old-maid sadism.” Though not so common to-day as it was twenty years ago, it is yet found in a great number of schools. We refer to the custom of caning children of five to eight years of age for the smallest offence, and seemingly taking a delight in doing so. The practice can only be explained by the repression of sexuality (the capacity for sympathy). The unconscious attitude might be : “ Since I cannot have children of my own, why should I give of my milk of human kindness to other people’s children ? ” There has been a partial failure to sublimate. Many are they who, as children, suffered at the hands of these sexual perverts. I have met one case of a boy who, in consequence of such treatment, de-

veloped a kind of hysterical masochism—self-flagellation, with premature sexual excitation. The effect on his later life was disastrous, affecting adversely his attitude towards women and sexuality.

CONCLUSION

It is a common criticism of Freud's infantile sexuality theory that we remember none of these "polymorph perverse" and other manifestations of very early life. For answer we are told that they have been repressed and so forgotten. "The memory of the whole period of infancy is practically nil, only here and there some event standing out. This very fact, the absence of memory, goes to prove that there is much it is wished to forget, in other words, that is repressed, and we know such repressed material is predominantly sexual." (VIIIa—p. 113.) Why, then, do we remember many of the fears of very early childhood—fears which distressed us at so early an age as three and four years? Let us bear in mind that every good Freudian regards these fears as sexual, and, further, that they are much more painful and unpleasant to the child (and therefore more likely to be repressed) than his sexual experiences, even granted that the latter have been the subject of severe stricture by parents and educators. Unfortunately Freud ignores this dilemma.

But further, Freud would, in our opinion, strengthen his position by emphasizing the source of his observations. They are gained on the sick, on individuals whose neuroses originated in the disturbance of infantile sexual development. This would not necessarily invalidate his

theory of infantile sexuality, though *it would limit its universal application*. This, in fact, is our position. We do not shut our eyes to the existence of the "polymorph perverse" and other sexual experiences in many young children, but *we do deny their universality*. Not every infant is a sexual pervert in the sense of deriving sexual pleasure from the excitation of the erogenous zones. Yet every child has sexuality—in the making. Some never experience infantile sexuality—they are neither polymorph perverse nor *voyeurs* nor sadists. Freud would say that these things had been first repressed and then sublimated. With him shame, disgust, bashfulness, etc., are merely sublimations of infantile sexuality. We do not think so. We believe that they come *spontaneously* in all children, and are hereditarily conditioned. If we could rear a child, incubator-like, on a desert island, he would still develop these characteristics. They are independent of environment.

In conclusion we would recall Jung's position as interpreted by Dr. Chella Hankin. "If there are premature manifestations of sexuality, Jung, believing as he does in the enormous effects of the psychical influences exerted by those surrounding the child, would have us inquire into the attitude of these people in relation to sex. He also considers improper over-stimulating food and undue tenderness as being accessory factors in arousing prematurely the sex instinct in children." (*Ibid.*, p. 8.) In dealing with difficult children we must beware of probing for sexual complexes and poisoning the young mind. Freud's theories provide no antiseptic for a soul infected by the rousing of premature sexuality.

THE ŒDIPUS COMPLEX

The Œdipus Complex theory is the child of Freud's sex obsession. We have outlined the conception in Chapter IV, and our final criticism will not be out of place here. The emphasis of the Œdipus Complex lies in the death-wishes inspired in the child by the parent of the opposite sex. Thus the boy has a greater tendency to harbour hostile feelings against the father than against the mother. He loves the one and hates the other, and ever-present jealousy represents the father as a rival to be vanquished. And now behold the working of Fate : the chief of Freud's once apostolic children, Jung, Adler and Stekel, have rejected his doctrine—evidence of the power of the hostile wish against the spiritual father ! Jung, as we have seen, is prepared to admit a psychological incest, and that is all. Adler regards the incestuous bond merely as the desire to dominate the mother, while Stekel writes : " The assumption of the Freudian School that the son is always jealous of the father (the Œdipus Complex) and the daughter of the mother (the Electra Complex) is not true. The child is markedly bisexual. . . . It vacillates in its love between its father and mother, and would like to keep each parent for itself." (XI—p. 161.)

Let us say at once that we have long favoured Stekel's view. Why, it may be asked, does one hear so much of the Œdipus and so little of the Electra Complex ? A sound and healthy concept should be able to stand on both its legs. We are told that the imaginative faculty of girls is possibly much less active in respect of this parental relationship, but we suspect rather that Freud has been

unconsciously influenced towards the Œdipus bent by his native (Jewish) connection. We know that the Jewish religion is the religion of the All-powerful Father. Certainly the Jewish Scriptures contain ample material for the manufacture of father-complexes. Consider only this one piece of 'counsel to the Jewish parent. It is found in Ecclesiasticus. "He that loveth his son causeth him oft to feel the rod. . . . Laugh not with thy child, lest thou have sorrow with him, and lest thou gnash thy teeth in the end. Give him no liberty in his youth, and wink not at his follies. Bow down his neck while he is young, and beat him on the sides. . . . Chastise thy son and hold him to labour." As a matter of fact there does not exist an Electra Complex. The daughter does not usually, consciously or unconsciously, hate the mother and love the father. Great men may have great mothers, but we have never heard it said that great women have great fathers. The mother is the heart-centre of the home to girl and boy alike.

Recognising that the relations between fathers and sons are not always as hostile in practice as in theory, Freud writes : "From the point of view of the boy's egoistic interests, it would be merely foolish if he did not tolerate two people in his service rather than only one of them." (Ia—p. 280.) To us it appears that in this egoistic self-interest, and not in sex, lies the reason why the small boy is usually more attached to the mother than to the father. She it is who supplies food and protection in early years, she who nurses the child through sickness and pain, and, more especially, it is she and not the father who has the supreme capacity for self-sacrifice. "The mother not only represents love to the boy but love in general to the

children of both sexes, and not only love but, what is quite as important, protection. One has seen chickens run to get under the old mother hen's wings on the approach of a hawk. I am not aware that young chickens act any differently in this respect because of their sex. It is the same with young children. When trouble is in sight they seek the mother. The mother, therefore, comes to symbolize all of those protective features of the family and the home." (VIIIa—pp. 138-9.)

Refusing as we do to accept Freud's Œdipus Complex theory, how do we explain those many cases of bitter conflict and hostility between father and son? *In the sentiment of power*, and in that alone. With the boy, the paternal conflict is the reaction against authority. The father's unintelligent attitude, and not the son's death wishes, is the usual source of trouble. Where Freud puts the emphasis on the *son*, we would place it on the *father*. The father who, in respect of his son, rides as if his reins were made of silk will not find in the son an unruly colt made only to be broken. Of course the boy aspires to power, but he has every right to power. Stekel justly remarks that the begetting of another being involves the surrender of our right to existence. The child recognises and accepts this position. From the very earliest days the Sentiment of Power comes into play. We doubt if anyone has drawn the picture so realistically as D. H. Lawrence. "At first the child cleaves back to the old source. . . . The child wails with the strange desolation of severance, wails for the old connection. With joy and peace it returns to the breast, almost as to the womb. But not quite. Even in sucking it discovers its new identity and power. Its own new, separate power. It draws

itself back suddenly ; it waits. . . . The first scream of the ego. The scream of asserted isolation. The scream of revolt from connection, the revolt from union. There is a violent anti-maternal motion, anti-everything. There is a refractory, bad-tempered negation of everything, a hurricane of temper. . . . The child is screaming itself rid of the old womb, kicking itself in a blind paroxysm into freedom, into separate, negative independence.” (XXV—pp. 60-1.)

The writer's little girl, aged six, was expecting a visit from her uncle. Said her father : “ He is so tall that he will have to stoop when he enters this room.”

To which she replied : “ Never mind, he will soon be getting old.”

“ But what difference will that make ? ” asked the father.

“ Why, of course,” came the answer, “ as you get older you get smaller.”

Dr. Ernest Jones calls attention to this childish phantasy. As they grow bigger children believe that their relative position to their parents will be gradually reversed, so that finally they will become the parents and their parents the children. This he describes as the “ phantasy of the reversal of generations.” Rather let us name it what it really is—the *phantasy of power*.

CHAPTER XIII

Conclusions

GENERAL REVIEW OF THE SIGNIFICANCE OF THE LIBIDO

IN order the better to review the Freudian position, let us tab off a few typical quotations from representative psycho-analysts. Jung shall speak first. “. . . In man the animal always becomes rampant when he is not constrained by fierce necessity,” and “Instinct thirsting for liberty thrusts itself up against the yielding barriers of morality : men are tempted, they desire and do not desire.” (IVa—pp. 370 and 372.) Evidently ignoring the Herd Instinct, Dr. White tells us that if any instinct were stronger than the sexual, the race would perish, and that in the course of evolutionary development “the sexual drive was so powerful that it tended to accumulate the total energies of the individual.” (VIIIa—pp. 112-3.) The consequence of man's failure to satisfy the preposterous claims of his enemy within the gate is very simply stated by Freud : “People fall ill of a neurosis when the possibility of satisfaction for the libido is removed from them—they fall ill in consequence of a ‘privation.’” (Ia—p. 289.) And Frink makes short shrift of those who do not accept the Freudian faith. “There are no real exceptions to Freud's rule. . . . The doctor's own blindness rather than any real absence of the sexual factor was

responsible for the cases reported as exceptions to Freud's rule." (XVIa—pp. 135-6.)

On the Œdipus Complex there is written a strange progression of improbabilities and extravagances. We have place for but three. Pfister tells us that "Hamlet cannot accomplish his revenge on the murderer and successor of his father *because he committed the same crimes in his phantasies*, and so covered himself with guilt." (IIb—p. 402.) "A Dominie Abroad" considers that "it cannot be denied that the sacrifice of the son is popular. . . . It was the old men (of Europe) who kept shouting that they would continue the war until the last drop of blood was shed." (p. 125.) And Dr. Brill draws the conclusion that in the twentieth century it is not possible to honour father and mother, because the Fifth Commandment assumes its improbability in 3000 B.C.—which is on a par with his statement that telling the truth is "verging on the impossible as shown by the fact that one of the greatest attributes of Washington is that he never told a lie." (XIVa—p. 204.)

And so the fever grew, reaching its height in the almost maniacal phantasies of the wild men of the Freudian School. America has the distinction of producing the most recent and the most phantastic of this kind. Even Mathematics is reduced to a sexual basis, as witness Birdwood's "Sex Element in the First Five Books of Euclid." Still more representative of the Freudian extremists, especially in its appeal to the sensation-loving public, is Joel Rinaldo's "Psycho-analysis of the Reformer." "Reformism is a psychic condition, independent of any particular set of social conditions, a form of mania which is probably most accurately diagnosed as

'Meddling Hysteria.' " (pp. 36-7.) As to the reformer, we read further that he is an hysteric whose activities are the result of a morbid sexual condition, which is as much behind the anti-alcoholism of the prohibitionist as behind the cropped head of his puritan father. He shows marked symptoms of Anæsthesia, Amnesia, Motor Disturbances, Abulia, Phobia, Fixed-Idea, and Ego-Mania—these evidently being the seven deadly sins of his kind. Finally, though he is Nature's eunuch, yet his meddling is a converted form of sadism; his psychic state is a complex of complexes—a Volstead Complex in fact; and he is inhibited from an enjoyment of wine—as he is from kissing! Psycho-analysis of the reformer is our only hope. Therefore let them be psycho-analysed. Let their hidden sexual motives be brought to light. (pp. 48 and suite.)

In drawing our conclusions on the general significance of Freud's libido theory we must not only bear in mind the extended meaning given to the term "sex," but also the unwarranted extension that Freud's followers have given to his theories. Some of them discover perverse tendencies and prurient ideas in the thoughts of every patient, child or adult. Their exaggeration of Freud's theories has done untold harm. In justice to Freud, one must admit that, like Malthus, he has been much misunderstood, much maligned. Like Malthus, he will live it down. But unlike Malthus, it cannot be said that Freud's teaching never encouraged vice. Appeal has too often been made to the sybaritic (sex) safety-valve, and it is with apparent approval that Freud quotes the following from Stekel: "The right way always signifies the road to righteousness, the left the one to crime. Thus

the left may signify homosexuality, incest and perversion, while the right signifies marriage, relations with a prostitute, etc.” (Ic—p. 248.) Small wonder that the Freudian theory is giving “both in medical and lay circles a pseudo-scientific authority to the idea that expression of the passions is less dangerous than repression, that strict chastity is not merely impossible but undesirable.” (“Report of the National Birth-Rate Commission,” 1920-23, p. 183.)

The excesses of the Freudian viewpoint must not blind us to its essential truth. There are countless cases of misconduct, unhappiness and evil-doing which owe their incentive to sexual conflict. We have not shut our eyes to the evidences of infantile sexuality. We admit that sexuality plays a far greater part in life than was once suspected. But *we do deny unlimited sexual liability for the conflicts and delinquencies of child life.*

Freud denies that he ever derived “everything” from sexuality. In a letter to Claparède, quoted by Baudouin, he writes : “I have repeated and asserted as plainly as possible . . . that I have drawn a distinction between the sexual instincts and the ego instincts. . . . I have never contended that every dream expresses the realisation of a sexual wish, and I have frequently affirmed the contrary.” (VIa—p. 89.) And in “Introductory Lectures” : “Psycho-analysis has been built upon a sharp distinction between sexual instincts and ego instincts ; and in the face of all opposition it has insisted, not that they arise from sexuality but that the neuroses owe their origin to a conflict between ego and sexuality.” (p. 294.)

Nevertheless, what Freud now denies, he has often implied, and what he has implied his followers have categoricised. He has too often left unsaid what he now asseverates with such intensity of feeling. The truth seems to be that Freud's ego instinct is something in the nature of an afterthought. Moreover, it is only a second-rate kind of doorkeeper in the house of the pagan (sex) god, a very human priest-king god. So long as the former can persuade the god to stick to his job, all goes well. But let this god desire to transgress his appointed bounds and there is strife and conflict. The Freudian ego has conflict only with this libido-god, upon whom is placed the whole emphasis of Freudian psychology. Yet we have seen that the ego instinct has conflicts very peculiarly its own. They constellate around the inferiority-fear sentiments, and they have rapport with the Herd Instinct. Even sex conflicts arise primarily through the operation of the latter. "There is a sense in which the herd instinct is responsible for most nervous ills, since repression of the instincts is largely due to the conventions and injunctions of the herd." (XXVIIIa—p. 16.) We shall consider this instinct more fully later on.

Freud's almost exclusively sexual standpoint is doubly dangerous. It tends to make pedagogues and practitioners for ever on the look-out for sexual origins. It even leads them to suggest sex to their charges, and to produce more complexes than they cure. Further, it exaggerates the temptations and desires of youth and adolescence, and so leads us to condone their offences against sexual morality. If the conditions of modern civilisation are so exasperatingly stimulative of the sex

instinct, then we educators are largely to blame. The modern child suffers from over-alimentation to a larger extent than is realised, and this in itself excites abnormally the sexual urge. Those who are for ever stressing the latter deliberately ignore what one might call the *law of counter-action*. The headland which is roughly chafed by the ocean-current yet deflects it from its course. So civilisation, sore stressed by the superabundant primitive instincts, can yet bend them to its will. The sex instinct is not overpowering when free from unnatural stimulation. Let so great an authority as Krafft Ebing speak for us: "Education and manner of life have a great influence upon the intensity of the *vita sexualis*. Intense mental activity (hard study), physical exertion, and sexual continence decidedly diminish sexual inclination." (XVa—p. 68.) But on the other hand: "A dissipated, luxurious, sedentary manner of life, preponderance of animal food, and the consumption of spirits, spices, etc., have a stimulating influence on the sexual life." (XVa—p. 73.) And we find similar testimony given many times before the National Birth-Rate Commission, 1920-23. One quotation must suffice from a schoolmaster of long experience and deep understanding of boy life: "I venture confidently to assert, as the result of long experience, that, if young lives are wisely directed and inspired, strict chastity can be attained by sublimation without undue effort, without the least danger of psycho-neurosis, and with great advantage alike to energy and to health." (Dr. F. A. Sibly—pp. 183-4.)

JUNG'S CONTRIBUTION TO PSYCHO-ANALYSIS

While admitting the significance of the Freudian position, we have recognised the immense importance of Adler's contribution to psycho-analysis. The revolt against parental authority may signify the ego's will to power, and there may be an entire absence of any sex motive whatsoever. The adolescent's troubles are then the outcome of the power sentiment alone. Jung has endeavoured to reconcile the two schools—his "libido," as we have seen, comprehending both the sex instincts and the ego. But his contribution to psycho-analysis is much more than this. Frink and other disciples of the Freudian school have insisted that it is the damming up of the libido *and not its gratification* which produces neurotic disease. (XVIa—p. 144.) Our experience of children has led us resolutely to oppose this view, and we have the full support of Jung's scholarly mind. He (Jung) feels that Freud's sexual interpretation is too poor a rendering of the passionate and infinitely diverse aims of the human soul. *There are two different kinds of reality*—the physical and the spiritual—and each of them makes upon us its demand for adaptation. With Freud the desire for sublimation is the result of education; with Jung it is a natural part of the human soul, of the psychic or spiritual reality. Man must cease to think of himself merely as an animal, and must become sensible of himself as a spirit in touch with a spiritual reality. He can never ignore the moral demands.

IMPORTANCE OF PSYCHOLOGICAL TYPES

Jung's greatest contribution to psycho-analysis, however, is his recognition and investigation of psychological types. Two types are especially distinguished—the *extravert* and the *introvert*, and Jung maintains that it is impossible to formulate a valid theory of human psychology which ignores these typical differences. We will now consider the connection between his theory of types and the general theory of conflict and repression.

Briefly, the fundamental difference between the two types is that the extravert goes outside himself to the object, whilst the introvert withdraws himself from the object—in the one case an outward movement of interest towards the object, and in the other a movement of interest away from the object towards the subject and his own psychological processes.* In the one case the emotions show a lack of depth, in the other they are strong and violent—hence the reflective character of the introvert, in order that he may the better dominate his emotional life. The extraverted child is all for action and concrete physical reality. He needs little encouragement. The introvert, on the contrary, is rather for abstraction and dreams, and he needs a large amount of encouragement. Our persuasion and conviction is that *the introvert is more liable to the experience of repression than is the extravert*, and for this reason it is impossible to ignore the type problem in psycho-analysis. This is Freud's fundamental error.

The extravert is certainly not immune from conflicts

* IVb—p. 11.

and repressions, but the introvert is for ever up against them. The reason is not far to seek. *Fear is the pre-dominant factor behind the introvert's psychology*, and fear means repression. "A peculiar cowardliness develops from this fear of the object," writes Jung. (IVb—p. 479.) "Strange new objects excite fear and distrust, as though concealing unknown dangers. . . . A lonely island where only what is permitted to move moves, becomes an ideal." (p. 480.) And again: "The world is filled with powerfully operating and dangerous objects; these inspire him with fear . . . he withdraws himself from a too close contact with the world, thus to create those ideas and formulæ with which he hopes to gain the upper hand." (p. 367.)

The introvert's fears are directed towards his emotions and towards the world. The emotional life is his weak side. It has been said that he loves and hates too much, and because his passionate emotional life would devastate his good qualities, as far as possible he represses it. He is inclined to be peculiarly sensitive, touchy, and melancholy, his excessive emotional valuation leading him to taking things too seriously. "He is fearful of disagreeable affects in others, because he credits others with his own sensitiveness. . . . He represses his feelings. . . . His tormenting emotions are well known to him." (IVb—p. 350.)

But the introvert also fears the world, he fears the demands and responsibilities of life. Jung tells us that the extravert owes his normality to his ability to fit into existing conditions with relative ease. The introvert's lack of adaptation springs from his over-sensitiveness, and at the same time it increases his fears, which breed

suspicion and incline him to a solitary and unsociable existence. It is all a vicious circle.

In the psychology of the introvert there is another very important factor making for conflict. Gross gives a description of types which, Jung says, "coincide substantially with my own." He maintains that with the introvert impressions go deep, and there is a greater "approfondissement" of the idea. As a result of this the complex attains an associative isolation, and may assume an importance altogether out of proportion to the other ideas. (With Gross "complex" signifies a *conscious* group of ideas.) "The isolated complexes exist side by side without any reciprocal influence: accordingly they do not interpenetrate, mutually levelling and correcting each other. . . . Hence it may easily come about that an especially strong, and therefore particularly shut-off and uninfluenced complex, becomes an 'excessively valued idea,' i.e. it becomes a dominant, defying every criticism and enjoying complete autonomy, until finally it comes to be an uncontrollable factor. . . . In pathological cases we find it as a compulsive or paranoic idea, i.e. it becomes an absolutely insurmountable factor, coercing the whole life of the individual into its service." (IVb—p. 342.) In similar strain Morton Prince tells us that the hysteric tends to be under the domination of the particular idea which is present at any given moment.* We must always remember that these ideas may be conscious or unconscious. More frequently they are in the latter category when, as Jung so pregnantly expresses it: "These things . . . exist in repression. But they do exist, they carry on a separate existence, they form a

* XIIIa—p. 296.

state within a state, they constitute a personality within a personality. . . . One mind can, and does, know nothing of the other mind." (IVd—p. 319.)

We consider that we have sufficiently demonstrated the liability of the introvert to repression. It will serve to illuminate our thesis if we give next the *case of Walter*, a boy of fourteen to fifteen years of age, whose symptoms were the sequel of extreme introversion of character.

NOTE ON CHAPTER XIII

It may be said that in stressing the liability of the introvert to repression, we are comparing him unfavourably with the extravert, who would appear to be the normal as contrasted with the abnormal introverted type. We would reply in the first place that there is no hard and fast line between the types, but that one shades off into the other. Nor is the type whose orientation is towards introversion necessarily a pathological type. Rather would we say that *pathological troubles tend to occur more frequently in this case* than in the type which is more distinctly oriented towards extraversion.

CHAPTER XIV

Conclusions (*contd.*)

CASE OF WALTER

FOR many months Walter was in the habit of going into trance-like states lasting from five to ten minutes. The attacks became frequent, and getting distressed about it, he told his parents, who consulted me in my position as the boy's schoolmaster. — Walter described his experiences as follows. His head would go a blank, and he would feel like being in a dream. He was inclined to forget where he was, and he did not realise things, though outwardly he contrived to carry on as if nothing had happened. Asked how he managed in class when an attack came on, he answered that something always seemed to prompt him, so that he was never discovered by his teacher. Stekel, discussing the *vera causa* of vertigo and faintness, tells us that patients confess to a feeling of strangeness, as if someone else thinks, feels, or acts for them. It was almost in these very words that Walter gave me his experiences, and I was obliged to reject the hypothesis that the boy was shamming.

It took many months of careful observation to satisfy me as to the origin of Walter's symptoms. His extreme introversion made one despair at times of making any headway. He was sensitive and suspicious to a degree, and would shut up like a telescope when questioned.

Fear and anxious expectation was his constant state of mind. He was fearful about the present and the future. He worried about his homework. If he experienced a slight pain in the leg he would conjure up a vision of disease. If he spent his pocket-money he would be consumed with self-reproach. As a child he had a marked phobia of rats, and as he grew older he added to his fear concepts such eccentricities as snakes and ghosts. He was often depressed and melancholy—especially at bedtime. Common reaction words were “alone,” “lonely,” “secret,” and “gloomy.” Solitude was his favourite companion, excepting only his mother, upon whom he had a strong fixation. His emotional life found some outlet in religion, but he feared his emotions, as the introvert always does. He was terrified lest they should devastate his good qualities, and so he repressed them. Here was no case of secret vice. Rather it was as Stekel says : “The ‘moral ego’ does not allow the ‘instinctive ego’ a chance. Vertigo arises from the fear that the instinctive ego might overpower the moral ego . . . (it is) a self-protection against the instinctive ego.” (XIa—p. 103.)

The extravert might have made a more perfect adjustment. He might have found in his passion for action and for concrete experience a satisfactory sublimation of the instinctive ego. Not so the introverted Walter. His emotional life was in a state of unstable equilibrium. Any shock to the moral ego was bound to result in a violent repercussion. So one day the crisis came. A winter's night—a mean back street—the flickering gas jet of the street lamp—companions, some of them undesirable—an erotic experience—the floods of shame.

Walter's experience would have had little or no effect on a less sensitive, less serious, more extraverted nature. But with him the impression went deep. It became a "dominant," an "isolated complex," a "state within a state." He could in no wise assimilate it. It assumed an importance out of proportion to all other ideas. *If only it were a dream!*

Walter had to find a way of dealing with his experience. His love for his mother, his religious convictions, his moral ego, all demanded it. He fell back on repression, only to discover that the "particular idea" persisted subconsciously, that it was still a "dominant." Like the brand of Cain it was always there. *If only it were a dream!*

So it arrived that Walter's experience expressed itself in his symptoms. It happened in this manner. Discussing the reason why one dreams that dead persons appear as living, Freud explains that the wish "*if father were alive*" can express itself in the dream *only by present time in a definite situation*—"Father is alive." (Ic—p. 338.) Very similar were Walter's unconscious mental processes. His wish "*If only this were a dream*" expressed itself by present time and in a definite situation. *His unconscious suggested the dream states. They were in the nature of a defence reaction*, and a self-protection against the instinctive ego. He was now assured that his emotional experience on that winter's night was only a dream. And even more! Anything that recalled his experience—any erotic experience—was apt to send him into a trance. It was an instinctive defence against the claims of the inner primitive man.

There were certain times when these dream states

were peculiarly profound and never to be forgotten. Walter remembered his first attack. His mother had just been through an operation, and he was on his way to the infirmary, and feeling very anxious. Suddenly he was transported into his initiatory trance state. Can we divine the coincident unconscious thought? "Mother must never know. She *can* never know. It was all a dream." One other very impressive occasion deserves mention, particularly so since Walter volunteered the experience with almost precocious spontaneity. We were climbing the Cumbrian fells when he narrated how a week before leaving home he had endured one of his worst attacks, following on a very long motor ride. He had arrived home tremendously excited, and on going upstairs to bed he collapsed into the extreme unreality of the trance state, and had to summon his mother to his room. The reality of his experience was not to be disputed. Walter was no ranter. What then had recalled that first erotic experience? It is not so long ago since the writer ridiculed the connection between railroad travelling and sexuality first pointed out by Freud. "As we know," he writes, "rocking is regularly used in putting restless children to sleep. The shaking sensation experienced in wagons and railroad trains exerts a fascinating influence on older children. . . . They are wont to ascribe to railroad activities an extraordinary and mysterious interest." (Ib—p. 62.) *Experientia docet*, and experience in many times and places has forced upon me the essential truth of Freud's observation. The following from Baudouin, is, however, even more to the point in the case we are considering. "The reader should note how *the feeling of unreality* succeeds a sense of being

lulled, of being, as it were, rocked in a cradle, *a feeling naturally associated with the idea of the mother*. We are moving in a circle comprised of introversion, detachment from the real, fixation upon the mother." (VIa—p. 238.) That motoring has a distinctly erotic stimulus is the opinion of many well-known psychiatrists. That it produces the feeling of being lulled is common experience. We need seek no further for the origin of Walter's collapse on that memorable day.

PSYCHOLOGICAL TYPES AND THE FREUDIAN THEORY

Walter's case I have narrated because it so well illustrates the connection between repression and the introverted character. Keenly apprehensive of fear and the reproach of fear, sensitive and emotional to a degree, Walter was at the same time deeply reflective, over-serious and inclined to melancholy. When trouble came, rather than face it, he would bury himself in the phantasy of things not seen, and ignore the reality of things seen. "A lonely island . . . becomes an ideal." How perfectly true of an introverted child ! Study him, and again and again you find his phantasies centred round that lonely island. It is revealed in his favourite novels, in his write-what-you-please essays, in his artistic creations. A garden shanty or an attic lumber room becomes a hallowed sanctuary on a wet day. At holiday times I have seen him resort, companionless, to a wide stream in a distant wood, and there, in imagination, sail his craft to the much-to-be-desired island of refuge. Not for him to leave the shelter and seclusion of Fair Havens for the storm and uncertainty of the open sea and the tempestuous

Euroclydon. But if the deluge must come, then after the deluge—repression.

Jung recognises the significance of his study of types on the Freudian theory. He makes no attempt to disguise it. "I have no doubt at all that my opponents will be at some pains to eliminate the question of types from the scientific agenda, since, for every theory of complex psychic processes that makes any pretence to general validity, the type-problem must, to say the least, be a very unwelcome obstacle. . . . Every theory of complex psychic processes presupposes a uniform human psychology." (IVb—p. 622.) But if we are to realise this "uniform human psychology" we must reduce man to his primordial state. Only there can we find beings who are all alike, and it is the ape-man whom we discover. Freud seems intuitively, though unwittingly, to recognise this, hence his repeated excursions into the shadowy realms of our arboreal ancestors. (See "Totem and Taboo" and "Group Psychology and Analysis of the Ego.") There he finds a uniform human psychology upon which he so largely constructs his theories of incestuous desires and herd psychology. Such theories cannot be *universal* in historical times with its manifest differentiation of the individual conscious psyche. Economics would not to-day be in such disrepute with practical men had it not so frequently dogmatised on the basis of an unreal "economic man." And in psycho-analysis we need to beware of basing our theories on a uniform type that has no existence.

Even with children the *individual disposition* must be regarded as an important factor. To it Jung ascribes the fact that in spite of the greatest possible similarity of

external conditions one child will assume this type and another that. Further, it is only in the light of our understanding of types that we can explain those numerous and glaring exceptions to the paternal conflict. Many are the cases we know of bitter hostility between fathers and sons, but in spite of this we need not question the reality of experience quite the reverse. We cite the following as typical : " Sons often have a natural leaning towards their fathers, and frequently grow up with no more than a careless affection for their mothers ; for, contrary to a common belief, the great affection felt by Œdipus for his mother is most unusual, and, indeed, Œdipus would probably have felt nothing of the sort had he known of the relationship. It is noticeable that sons usually select as a bride a woman as unlike their mothers and sisters as possible. It makes a change." (" Told by an Idiot " —Rose Macaulay—pp. 50-1.)

Charles Baudouin was the first to see the significance of Jung's theory of types, and to attempt to reconcile the two hostile schools. " We are entitled to ask," he says, " whether the psychological type is an outcome of these infantile dispositions, or whether it antecedes and determines them." (VIa—p. 168.) And he concludes that different forms of this infantile attitude correspond to different types of character, which, after all, is no real answer to the question. Nor can any answer be given. The problem is as fundamental as that which asks whether the age makes the man or the man makes the age. We have no wish to land psycho-analysis into the morass of philosophical disquisition, and perhaps the best way out of the difficulty is that suggested by Baudouin, when he says that " everything happens as if " the infantile feelings

were the cause of the subsequent developments. We need to recognise that *environment and the early years are not everything*. The character traits and neurotic manifestations of the child are *to some extent* "caricatures" of his psychological type.

THE HERD INSTINCT

The Herd Instinct is the instinct which compels man to be concerned with the opinions and demands of the herd. It includes the fear of offending the herd and of being ignored by the herd. In this thesis its existence has been assumed from the beginning. We have particularly recognised its relation to fear and to repression. The introverted type is the sensitive type—sensitive to the voice of the herd and hence very liable to repression. The most strenuous conflicts occur during adolescence because it is just then that the individual is most frequently in opposition to herd claims and to the dicta of herd suggestion.

William Trotter is the oracle of herd psychology. Herd opinion, he tells us, has the psychical energy of instinct. Man readily accepts those suggestions which come from the herd, and is notoriously insensitive to the suggestions of experience. Fear of offending the herd is very deep-seated. From it arise those primitive prohibitions and regulations known as "Taboo." Gregariousness is of a biological significance approaching in importance that of the primary instincts of hunger and sex. As to its relation to repression, Trotter writes: "Conflict is set up between the two forces of instinctive pressure within and social pressure from without. . . . We are thus led to the proposition that the essence of mental conflict is

the antagonism of two impulses which both have instinct behind them." (XXXIII—pp. 79 and 81.)

Freud himself has persistently ignored herd psychology, giving quite other explanations of the dynamic character of social influences. With him respect for authority and fear of the law have their origin in the awe belonging to the father, which is transferred or projected upon society. They represent *unconscious* fear of the father. Here also we have the source of taboo. In "Totem and Taboo" he contends that the savage regards his rulers as a child his father. They are venerated and yet distrusted. These two fundamental taboos—veneration for and distrust of the ruler—correspond with the repressed wishes of the father complex. In short, with Freud herd instinct is regarded merely as a manifestation of sexual libido.

Unfortunately for Freud's argument, W. H. R. Rivers points out that savages who have no family institutions—no encounter with the father—have the same reactions towards groups of people as have civilised communities. Their respect for authority is obviously not a father complex reaction, and can only be explained by herd instinct. Further, by ignoring the latter, Freud is perforce obliged to identify the instinct of race preservation with sexuality. Oskar Pfister has a telling observation on this point. "According to my view," he writes, "love toward other people . . . is dependent on the instinct for the preservation of the race ; as I do not make the latter synonymous with sexuality, however, so I cannot designate that love as sexual." (IIb—p. 80.) Exactly. All love is not sexual. *Love may have its source in the herd instinct—in the instinct to service*, and we must regard altruism as a

directly instinctive product of gregariousness. Freud has not ignored this problem, and we find that altruism is explained away in an obscure corner of the "Interpretation of Dreams" in a very appropriate setting. Discussing death dreams and the Œdipus Complex, he writes: "The child is egotistical and strives remorselessly with its competitors—brothers and sisters. Altruistic impulses come later, *when a secondary ego restrains the primary one.*" (Ic—p. 212. Italics are ours.) For the moment we must leave consideration of this versatile Freudian "ego" and turn to the book in which Freud defends his position on herd psychology. But first let us make clear our standing-ground. Herd instinct is as essential to race preservation as is sexuality. The race to survive is not necessarily the race with the strongest sexuality. There are also to be considered those qualities making for collective efficiency, i.e. the altruistic products of the herd instinct.

"GROUP PSYCHOLOGY AND ITS RELATION TO THE EGO"

(I) SUGGESTION

It was not till 1922 that Freud frankly faced the question of the herd instinct by the publication of this volume on Group Psychology. In interpreting its phenomena in terms of sexual libido he challenges the conception of herd instinct accepted by Trotter and many psychoanalysts. We will consider briefly the outline of Freud's argument.

Freud begins by epitomising Le Bon's description of the group mind. (See "The Crowd," Gustave Le Bon.) The individual in a crowd undergoes a complete meta-

morphosis. His conscious personality disappears, will and discernment are lost ; the unconscious personality predominates, feeling and emotion are in possession. Thus the most cultivated individual becomes a barbarian, a creature acting by instinct. " The fact that they (the individuals) have been transformed into a crowd puts them in possession of a sort of collective mind, which makes them feel, think and act in a manner quite different from that in which each individual of them would feel, think and act were he in a state of isolation." (XXXII—pp. 29–30.) What, asks Freud, is the explanation of this mental change—of the inhibition of intellect and the intensification of emotion ? Le Bon finds it in the magic word " suggestion," in " phenomena of a hypnotic order." But Freud protests against the view that suggestion which explains everything is itself to be preserved from explanation, and he attempts to throw light on group psychology through the concept of libido.

Freud undoubtedly makes valuable observations on the manner in which an individual becomes identified with and submerged in a group. Love relationships constitute the essence of the group mind, the individual being bound in two directions by emotional ties. If a person gives up his distinctiveness in a group it is because he feels the need of being in harmony with its other members—he does it " ihnen zu Liebe." But there is a libidinal tie of more importance even than this. Freud reproaches the psychologists for not sufficiently appreciating the importance of the leader in the group. *The individual is bound by a libidinal tie to the leader.* Thus in the army everything depends on the illusion that the Commander-in-Chief loves all his soldiers equally. If

this illusion ceases to function, then the army is dissolved. Freud instances the panic which follows loss of the leader, when the mutual ties are no longer in operation. After a very fanciful disquisition on identification he concludes that the mutual tie between members of the group is in the nature of an identification based upon the emotional common quality found in the nature of the tie with the leader. (Id—pp. 40-66.)

(2) THE HERD INSTINCT

Freud next examines Trotter's contention that the mental phenomena associated with the group are derived from a "herd instinct" which is innate in human beings. This instinct is primary and not further reducible. To this Freud retorts: "It can be made at all events probable that the herd instinct is not irreducible, that it is not primary in the same sense as the instinct of self-preservation and the sex instinct." (Id—p. 85.) He then proceeds to trace the ontogenesis of the herd instinct, and finds it in the levelling power of envy, which helps to develop the herd instinct in children. In the nursery an elder child resents the intrusion of a younger one, and would like to rob it of all its privileges, but in face of the fact that this child is loved by the parents in just the same way, and in consequence of the impossibility of maintaining a hostile attitude without damaging itself, *it is forced into identifying itself with the other children.* Thus group feeling grows up out of initial envy, and the change is effected under the influence of a common tender tie with a person outside the group. We must regard man not as a *herd* animal, but rather as a *horde*

animal—an individual creature in a horde led by a chief. (Id—pp. 83-89.)

(3) THE PRIMAL HORDE

Freud's attempt to find a motive behind the phenomenon of group-identification leads him to wander in the mysterious and uncertain domains of our dreaded primal fathers, where he soon loses himself in phantasies of wild ape-men thirsting for their sire's blood, and makes us gasp at the revelation of how fearfully and wonderfully we are made. It is all as fantastic as Tarzan of the Apes, as improbable as Alice in Wonderland. To Freud, the group appears as a revival of the primal horde, ruled over by a powerful male. The primal father had forced his sons into group psychology because he had kept them off the females. He had forced them into emotional ties with himself and with one another. Strange, it may be said, that this emotional tie of the primitive horde with the father is so unlike the tender tie of the envious children with the parent. And yet not so strange if we recall Freud's conception of the Œdipus relation—veneration for and distrust of the father, love and hate for the same object. We are once again at grips with the Œdipus Complex!

From these hypotheses of the primal horde and the Œdipus Complex Freud draws two conclusions. The mental phenomena characteristic of the group—predominance of the emotions and of the unconscious mental life—correspond to a state of regression to a primitive mental activity of just such a sort as we should be inclined to ascribe to the primal horde. But not the half has yet been told. There remains that incompre-

hensible and mysterious power behind the enigmatic words hypnosis and suggestion. Freud suggests that it is the same power that emanates from kings and chieftains and makes it dangerous to approach them (mana). Suggestion is a partial manifestation of the state of hypnosis, and the latter is founded on a predisposition surviving in the unconscious from the early history of the human family. Thus the hypnotist awakens in the subject a portion of his archaic inheritance. *The leader of the group is still the dreaded primal father !*

(4) CRITICISM

Freud has made no mean contribution to the understanding of the unconscious mind. For this reason, if for no other, one could wish that he had not written such a fantastic and artificial book as "Group Psychology." Let us admit at once Freud's contention that groups are largely held together by love relationships and emotional ties. This, no apostle of herd instinct will gainsay. That these emotional ties explain all the characteristics of group psychology is another matter altogether, and Freud himself makes no such claim. (p. 81.)

When, however, he comes to criticize Trotter's theory of herd instinct as originating these characteristics of the group, Freud excels only in the pontifical manner. Why, we ask, is it probable that the herd instinct is not primary in the same sense as the sexual? The argument that initial envy first of all makes its appearance, and that the child is then forced into group psychology, is neither more nor less probable than the argument that fear is the first instinct to develop, and that by reason of it the child is forced into libido ties with its parents. Freud himself

decrees that fear is the child's first emotional experience, and that it is present at birth. The child's first cry is the cry of fear. It is therefore certainly probable that fear, together with the need for food and protection, forces the child into love relationships. It will be remembered that Freud concedes as much when he tries to explain the son's toleration of the father. Logically, Freud cannot maintain the one probability and deny the other—as he does.

Nor can we agree with Freud's criticism *re* leadership. If it is true that Trotter's exposition takes too little account of the leader's part in a group it is equally true that Freud makes too much of it. After all, is leadership a *sine qua non* of group psychology? Writing of a people distinctly more gregarious than the average European, Rivers says: "When studying the warfare of the people of the Western Solomons I was unable to discover any evidence of definite leadership. When a boat reached the scene of a head-hunting foray there was no regulation who should lead the way. It seemed as if the first man who got out of the boat or chose to lead the way was followed without question." (IIIa—p. 95.)

Rather than reproach Trotter because herd instinct leaves no room for the leader, Freud might learn from him that herd instinct is acting when a man is thinking or living *alone* as well as when he is *one of a crowd*. (XXXIII—p. 42.) In the kingdom of the individual soul, the writ of the primal chief does not run. It is true of it as of the British constitution described by Tocqueville—"il n'existe point." Yet man's behaviour as an individual, *however isolated*, is governed by herd instinct—by an unwritten law more binding by far than the hypnotic

spell of the primal superman. We see its expression in human thought in the phenomenon of group thinking, in Jung's "collective unconscious" which contains the inherited ideas belonging to the race. We see it too in human action—in that psychology of "concentration" which gives even to the pioneer his longing for the crowd, and causes his children's children to flock back to already over-peopled cities.

But what shall we say of a hypothesis which finds the origin of group characteristics in the hypothesis of the primal horde thirsting for the father's blood? Freud is quite frank about it. "To be sure this is only a hypothesis, like so many others with which archæologists endeavour to lighten the darkness of prehistoric times—a 'Just-So Story.' . . ." (p. 90.) We would add that it is the outcome of crude Darwinism, of a habit of arguing from the behaviour of wild elephants and monkeys. As a theory of the origin of human society it is even less convincing to many minds than those earlier hypotheses of the social contract and primitive communism. To build up a conception of group psychology on such a shifting basis of hypothesis is like trying to build a light-house on moving quicksands. The result—to continue Freud's figure of speech—is not to lighten the darkness, but to make darkness more visible. A further very patent objection to this theory is its dependence on the Œdipus Complex conception—a conception the universal truth of which we have seen every reason to question.

One other poignant criticism we are bound to make here. In discovering in hypnosis the origin of suggestion and of gregariousness, Freud is reversing the generally accepted opinion that hypnotic phenomena are to be

traced to the factor of suggestion. To attempt such a volteface on so inadequate a basis of fact is, to say the least, unscientific. Moreover, the interpretation of hypnosis in terms of suggestion has the support of so great a psychologist as Rivers, whose essay on Hypnotism Freud ignores. Where the latter regards suggestion as a manifestation of the state of hypnosis, Rivers regards it as a manifestation of the gregarious instinct. Hypnosis therefore becomes a process in which man turns to advantage the power of suggestion. We consider that Rivers has made out a far better case than has Freud. (See IIIa—pp. 101-9.)

We have more than once referred to the ambiguous Freudian "ego." Of the two forces making for neurosis—instinct and repression—Freud has given much attention to the former, and little to the latter. Denying the existence of the herd instinct, he has been led to develop the conception of an "Ego-Ideal." It is a product of education, and the construction of the ideal is the condition of repression. If it is incorrect to say that Freud has ignored the ego, it cannot be denied that he has confounded it. He leaves one with the impression that the function of the ego is repression and not self-preservation. Indeed, rather than admit the instinct of self-preservation as a cause of war neurosis, he invents the conception of an "ego libido" as the responsible agent. And yet he appears to give away his case when in his most recent work he allows the possibility of a conflict between the "two faculties of the ego, a conflict in which the ideal . . . relentlessly exhibits its condemnation of the ego in delusions of inferiority and in self-depreciation." (Id—p. 107.) What this ego is we can in no wise determine.

We remember Freud's impatience of definition, and we conclude that it is quite beyond the scope of this book to attempt an understanding either of the meaning of this symbol indicative at once of personality, instinct of preservation and repressing forces, or of its satellites—"ego-ideal," "ego-libido," "secondary ego," "actual ego," etc. How true of Freud that observation made by a French writer on German savants: "The subject they are treating is swamped in a mass of strange matters on which they reason with great complaisance, and which they stretch out with slight consideration for their readers."

There is little more to add to our conclusions save only this—we believe that psycho-analysis could be re-written with an entirely altered orientation. Certainly, where child-life is concerned, it could be better envisaged from the standpoint of fear than of sex. Adult psychology would not suffer from a similar inversion. Nor would we be at a loss to find a parallel to that kernel of the neuroses—the Œdipus Complex. We have it in the "Achilles Complex." From the viewpoint of self-preservation Achilles was unique, he was a "complete man"—save only in that vulnerable heel! Organ inferiority and the feeling of incompleteness drove him to the feminine rôle, and we find him at the court of Lycomedes disguised in female dress. Yet not for long does the feeling of inferiority resist the masculine protest. Achilles discovers himself, and compensates by achievement in the Trojan wars. The Achilles Complex is the kernel of the self-preservation neurosis! Should we choose to imitate the practice of the Freudian school we could invent many extravagant analogies. As

Hamlet's relations to his intriguing uncle, so Esau's to his intriguing brother. Esau's "sadly diminished ego" led him to sell his birthright for a mess of pottage. And what more natural, since at the moment of birth did not the younger brother lay hold of the elder *by the heel*?

A neurotic youth dreams that he is in a garden, and plucks an apple from a tree. Concerning the interpretation, there are those who never hesitate to give to the apple the sexual symbolism. The golden apple is given to Venus. *But to which of our three goddesses will science give the apple?* Surely not to any one alone. Sex, Ego or Herd—each plays its part, and for no particular stage of individual development has any one of them quite the same significance. For the child, however, the inferiority-fear sentiments are fundamental and outstanding.

PART II

CHAPTER I

The Parent

AUTHORITY IN EDUCATION

IN this portion of our treatise we pass on to consider how best to remedy and to prevent those neurotic traits and manifestations, which we have been considering. Our survey must be brief, and will make no pretence at being exhaustive. Our concern will be mainly with the parent and the schoolmaster in their relation to the child's failures of adaptation. We can particularise here neither on the subject of adolescence, nor on the question of types, nor yet on the contributions of psycho-analysis to the problem of mental growth and development. But we shall throughout keep in view the *moral issue*, and study those factors that help to build up a character, strong, robust, reliant, impregnable to the insidious encroachments of soul-destroying complexes.

We will first enquire concerning the place of *authority* in education. For a long time in psycho-analytic circles one heard only of the need for freedom. It did not seem to be realised that the child might be living in the veriest slavery though entirely free from external restraint. To-day we are witnessing a reaction, and psycho-analysis is emphasizing rather the demand for *guidance*, which

implies authority. The latter is still the bugbear of certain educational reformers who would sweep away any outside influence whatever. And since the source of authority lies in the last resort in personality—in the personality of the parent and the teacher—it is just here that the reformers concentrate their mass fire of criticism. Their slogan is “s’effacer.” The teacher must sink his personality completely and unreservedly—which thing no teacher under the sun has ever been able to do, and very few parents. We cannot disenthroned personality, and, whether we like it or not, the child unconsciously takes his moral “colour” from the adult he most admires. It is in some manner “protective” colouring, since it satisfies a deep-rooted instinct for hero-worship. Authority there must be, *because the child demands it.*

TRANSMISSION OF RACIAL EXPERIENCE

Authority has, however, quite other claims on the child. Through it we transmit racial experience; by means of it we accomplish salvage work. Let us consider the former. Children cannot be left to find out everything for themselves. Nor can they know what is best for themselves. Thus E. B. Holt instances the case of the boy’s encounter with tobacco. The consequences of the cigarette-smoking habit are so serious, so deferred and so irremediable that the boy can by no means be allowed to make the trial for himself. He needs an “authority” which will effectively convey to him the “tobacco-is-injurious” truth. This is the equivalent of an unpleasant experience with tobacco. (XXI—pp. 109–115.) Happy is the child who has found in his parent such an unfailing authority

But the experience of the race is of even greater importance when it speaks to the child of right and wrong, and of the great categorical imperative. It is futile to raise an altar *to the unknown God* of moral rectitude. We agree within limits as to what constitutes mental deficiency. Just so we can agree on broad lines as to the nature of moral worth and un-worth. The alphabet of the moral code is not undecipherable. The child can be instructed at least in the general principles that go to make him an architect of character—in the use of the level, the square and the plumb-line. With the first he learns to make straight the way of life, filling up the valleys of dark fear and *malaise*, and bringing low the mountains of ignorance and incompetence. With the second he comes to apprehend the imperative necessity of acting “on the square” with all men, and of doing unto others as he would be done by. With the plumb-line he gets the measure of his rectitude, looking the world in the face through his moral directness. The moral “rightness” of such instruction is beyond dispute.

SALVAGE WORK

From the strictly psycho-analytic viewpoint, authority finds its justification in salvage work. We cannot save a boy by speech any more than we can save a drowning man by shouting to him. The educator is to the naughty child what the physician is to the patient—he has to discover and remove the repression, to substitute something conscious for something unconscious. Dr. Constance Long puts the problem tersely and graphically. “The effect of analysis is to bring from the unconscious out into the light of day just what is the ‘ruling idea’

in a life. This ruling idea is the authority to which in nine cases out of ten submission has been made unconsciously. . . . The overthrown authority must now be succeeded by another, this time one of conscious making. . . . *The authority of the educator or analyst should prove a stepping-stone from compulsion to freedom.*" (XVIII—pp. 73-4.) Exactly. To turn out the devil, to see that the house is swept and garnished—this is not enough. A new passion must fill the place of the old, else will other devils worse than the first take possession. *And the outcome of the struggle is decided almost solely by the child's relationship to the educator.* The latter it is who carries out the analysis, and carries over the subject from the compulsion of wrong-doing to the freedom of the new birth. He is authority and personality, guiding and leading to normality of health and conduct. In this sense educators may all be "saviours of men" and authority the Shibboleth attesting that the "cub gives in to the old wolf, he does not give in to himself."

THE CONDITIONS OF SUCCESSFUL AUTHORITY

(1) LOVE

The child, then, like the patient, fights out his conflicts with the help of authority. At this point we cannot emphasize too strongly that *attraction* and not compulsion is the condition of this authority. The greatest and truest work of the educator is to evoke love. There has to be a "transference" of (positive) feelings from the child on to the person of the educator. "Transference," says Baudouin, "is the fundamental condition underlying 'influence' or 'moral guidance.'" (VIa—p. 115.) We

believe it is the only condition. It produces the only true discipleship, the only effective discipline. Rooted in attachment to the educator no other discipline is worth considering. It is the "transference" which leads to a rearrangement of unconscious forces and the abolition of "symptoms" generally regarded as naughtiness. The educator who fails to establish this relationship with the pupil, who fails to call forth his affections, such an one will accomplish little. As with the unsuccessful physician so with the incompetent pedagogue—the only remedy is "Physician heal thyself." It is high time that we got back to the conception of the great teacher as the great physician. Unfortunately, education, not always through any fault of the teacher, instead of healing the sick and giving sight to the blind, has only helped to produce the misfits, the neurotics and the criminals which constitute so large a proportion of present day society. Thus to attempt to thrash a boy into right conduct is, in the vast majority of cases, as unscientific and as useless as the old custom of lancing a patient or whipping a lunatic. Medicine has got away from such ineptitudes. Education cannot too quickly follow suit. It is not so much the boy's "respect" that is needed as his confidence and the full measure of his faith. "Faith repeats the history of its origin; it is a derivative of love." (Ia—p. 372.) Psycho-analysis has rediscovered love, showing us that character, like religion, is caught, not taught. So we would repeat—the condition of authority is a transference of *feelings* on to the person of the educator. Only so is authority effective. Feelings are fundamental. They lie at the root-centre of all things. How hopeless is that pedagogue who lives with his boys after the fashion of

the maiden ladies of Robert Louis Stevenson's allegory—they lived together, but with a chalk-line between them, dividing into two the fireside, the porch of entrance, life itself. And so our pedagogue—a little chalk and a little talk, and again a little talk and more chalk, but never the crossing of that artificial barrier which a wrong conception of authority has erected.

(2) TRUTHFULNESS

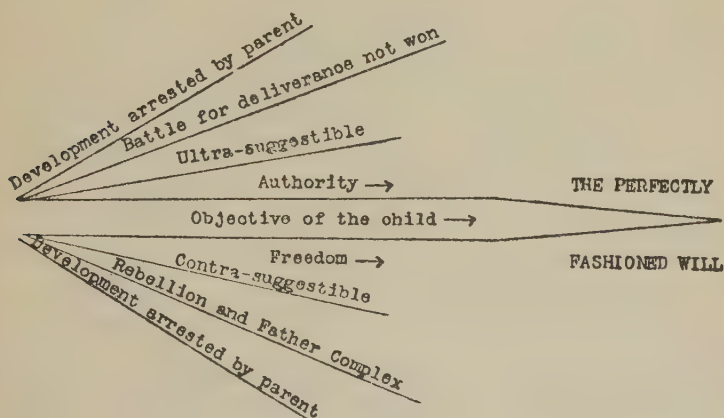
It seems superfluous to insist that truthfulness is a condition of successful authority. Freud has emphasized more than once that a child's confidence is for ever undermined by the discovery of one untruthful word on the part of father or mother. To go back to our tobacco illustration—Edwin Holt remarks that if the boy has found in his father a truth-telling man, his talk will have conveyed to the boy not a "father says" sentiment but a "tobacco is" (injurious) sentiment. We do well to remember that the parent is the first, and should be the supreme authority for the child. If the latter has learned that his "yea" is "yea" and his "nay" "nay," then the parent will have no occasion to wonder "why our little lambs do not graze guilelessly beneath this parental Tree of Deliberate Misinformation; (and) why Bobbie consults street gamins on many matters rather than his father." (XXI—p. 114.)

(3) FREEDOM

We have argued that the magic words discipleship and authority should imply that which is accepted naturally and without compulsion. In the very early years of life this is necessarily the case because of the impressive

character of the source of authority and because a young child is so strongly suggestible. In later childhood, however, there exists a danger of a child breaking away altogether, consequent on an experience of authority compelled by force. True, he will never become a free-swimming unit in the sea of human endeavour if he is for ever buoyed up on the floats of authority. The claims of freedom can never be ignored. What then? Are we to encourage freedom and the urge against authority? Rather would we regard freedom and authority as two parallel lines which meet ultimately in the single-directing purpose of the perfectly-fashioned will of adult manhood. If these lines diverge from the direction of their goal we court disaster. Should the child become ultra-suggestible (see diagram) he may find it impossible ever to break away from the parent bond. Should he avoid this Charybdis he may fall upon the Scylla of contra-suggestibility, playing the rebel and defying the father—result of the pedagogy of unconditional authority “inglorious in the light of psycho-analysis. He who espouses it suffers from a father-complex. . . . The pedagogy of subjection . . . is the grave of the free, fully developed and fully valued personality.” (IIb—p. 556.) The diagram illustrates the part played by the parent in the child's failure of adaptation. Both the parents, unconsciously more than consciously, resist the child's strivings towards freedom, and would prolong the reign of authority. The father, however, is, more frequently than the mother, responsible for a child's urge to rebellion, since the sentiment of *power* is strong in him. But there can be no hard and fast rule. Cases may occur where the mother's fussiness and surfeit of affection

drive a son into rebellion against authority. Generally speaking, all we can say is that if the forces tending to submission to authority prove stronger than those making for freedom, then the child becomes either ultra- or contra-suggestible. There must be balance here as in all things.



THE IRRESPONSIBILITY OF THE TEACHER

We do not mean that the teacher can do no wrong. We have seen that he can. But we do mean that when a child is sent to school much of the wrong has already been done, and that the parent or the parent-surrogate is responsible. The responsibility for the child's failure of adaptation rests *in the first instance* with the parent. Before entering school the child has already formed a definite adjustment, the result of home conditions. How stupid then is that parent who, bringing a naughty child to the teacher, says: "Your job is to put him right. You're paid for it." The teacher may well retort: "Your

job was to get him going right. *Now you're paying for it.*" Over and over again the schoolmaster is blamed for a child's maladjustments and malefactions, when actually he is powerless in face of a situation created in the home. Only too often one is unable to do anything with a boy who has developed a hostile attitude towards authority, consequent on the Draconian severity of the father. For such a child schoolmaster is father writ large. It is not without a considerable degree of diffidence that we state this opinion, since a schoolmaster's impartiality in respect of parents has long been suspect. He has, however, on his side the great body of opinion representing psycho-analysis. Let us consider this.

THE MECHANISM OF IDENTIFICATION

By means of this word-association method, Jung has shown that our reaction to life closely resembles the reaction type of our parents. Discussing Dr. Furst's association experiment with a mother of forty-five and her daughter of sixteen years, he takes occasion to emphasize the factor of environment. Thus the daughter responded to the stimuli of the environment just like her mother, but, whereas in the latter the type of reaction was a consequence of her unhappy condition of life with an alcoholic husband, this condition was entirely lacking in the daughter, who simply imitated her mother and adapted herself to the world with this familial disharmony. Her affective state was the result of a kind of psychical infection, properly ascribed to identification with the mother, and not to hereditary transmission. So it happens that the child of an invalided parent may

develop all the parental illnesses and weaknesses, and that discord in the home is absorbed by the child, expressing itself later in the failure of adaptation. How true the findings of Mr. Spurley Hey's Committee on Juvenile Crime in Manchester. "The subject of the enquiry was 'Juvenile Crime,' but in the result there is an impeachment of parents rather than of children." (p. 7.) And MacCurdy, writing of the adolescent, tells us that it is rare for him to "escape from home . . . without his departure taking the form of rebellion. . . . Many a soul is sacrificed on the altar of 'family life.'" (X—pp. 204-5.)

If, however, it is true that parents play a leading part in the psychology of naughty and neurotic children, it is not necessarily a *passive* or unconscious part. The unknown influences, the concealed discords, and the secret worries of the home all produce their effect on the child's mind, but equally vicious and unfortunate is the *active* influence of the "fond" parent. The spoiled child is the victim of a domestic cult of self-pity: mother, father, brother and sister taking his part against the teacher—inhuman monster, fit prey for their barbed shafts of unkindly criticism. We have come back again to the old problem, to the most important task of pedagogy, namely, "how to free the growing individual from his unconscious attachments to the influences of the infantile milieu, in such a manner that he may retain whatever there is in it that is suitable, and reject whatever is unsuitable." We have purposely stated this problem as it is envisaged by Jung, and not by the teacher. We will proceed to consider this.

CONCEPT OF PSYCHOLOGICAL SEPARATION

A baby cannot for ever be kept in its swaddling clothes, or for ever be fed on the bottle. It must be weaned. So with the boy. Nature demands his separation from the parent, and the development of an independent existence. He is not helped by keeping him from the world behind the barriers of innocence (so-called) and a kicking-pen. If he cannot tear himself loose from the ties of child-life his whole future is endangered. Our task is to help the child to free himself from parental entanglements, to live his own life, and to proceed on lines of his own, and therefore highest, potential development. This means that we ought to do nothing that will result in our minds *dominating* our children's lives. Again we go to Jung for forceful exposition of the situation. He gives the case of an alcoholic father who wanted to keep his daughter to himself, and make her his slave for ever. "What he did is but a crass exaggeration of what so-called respectable educated people are doing, who have their own share in this educational dust-heap of enforced discipline. The fathers who allow their children no independent possession of their emotions, who keep their sons in leading-strings, force them into callings, and finally marry them off 'suitably' . . . they all act not otherwise than this stupid and brutal bore." (IVa—pp. 169-70.)

There are three gross forms of this parental domination. The first we may term *spatial* or *geographical*, and it is shown in the desire to keep our children with us at home or in this country. How frequently it is exerted against the marriage of children, and how largely it is responsible for the age-long mother-in-law theme! It

is the supreme obstacle to the pioneering spirit of boyhood, and many a boy has been unwillingly condemned to the confinement of office life who would have found more contented mind and more healthful body in the remote exile of Canadian prairie or Australian bush.

Then there is the domination that would determine the direction of a child's *career*. We have desires and ambitions for our children, but we rarely stop to consider whether John's natural tendencies lie in the direction whither we would turn them. And what a host of incompetents does our meddlesome domination breed—parsons, lawyers, doctors, teachers, neurotics! A youth of eighteen, with a strong mother fixation, developed a strange lovelessness and even hostility towards the supreme object of his affections. Analysis showed that this attitude was merely a defence reaction against the mother's ambitious and urgent desire that her son should take Orders. This was met by a decision on the boy's part in a totally opposite direction. Here was a planet taking the wrong course! At any cost it must be brought back within the parental orbit. But there were other forces tending to filial aberration. The boy's friends—his own sweetheart—belonged to another social sphere. Social position was at stake. The youth's necessities were the occasion of the mother's importunities. Unable to resist the latter so long as his devotion to his mother retained its old intensity, his unconscious created the hostility to the mother, and so rendered his position impregnable. Of such kind is the fruit of parental domination.

Last of all we must consider the domination of the *ideals* of our children. Though we have admitted the

place of authority in the transmission of racial experience, we have not denied to the child an innate sentiment for morality. Indeed, he has often a higher moral standard than his elders. Hence the danger of the latter's violation of his ideals, and the meaning of the paradox that we have to become as little children if we would enter the kingdom of Heaven. The taciturnity, the restlessness and the defiance of the adolescent boy only too often reflect his scorn for the morality of grown-ups. Too frequently we substitute the mean philosophy of the world and the mean code of business morality for the high moral vision and the glad altruism of the child. So speaks P. H. Pearse in "The Story of a Success." "I feel that many teachers fail because instead of endeavouring to raise themselves to the level of their pupils (I mean the moral, emotional and imaginative level) they endeavour to bring their pupils down to theirs." (p. 80.) It is well known how cultivated areas of Mother Earth have turned to barrenness before the rolling drift of desert sands. Much more to be lamented is the manner in which the promised fruits of the young life surrender to the "threat of the desert." The youth's dreams of achievement, his noble desires and enthusiasms, his early affections, these die down and decay before the withering mediocrity, which assures us that if we are as good as our fathers there is nothing more to desire, and that what was good enough for them is good enough for us. Better the mill-stone about the neck and the bottomest pit of the sea.

Another and more subtle form of parental domination is found with the clever and eclipsing parent. Here again the trouble arises from the attempt to dominate the child's ideals, from expecting of him achievements

similar in kind to those of the parent. When the child feels that he can never attain to what is expected of him, there develops a strong sense of inferiority and a compensation through sensation-creating expedients. Parents should understand that there are varieties of talents and of service. To one is given wisdom, to another administration ; to one the gift of speech, to another the power of healing ; to one mechanical powers, to another to teach—to each to serve one another with the talent he has received. Let parents abandon the attempt to dictate the nature and the direction of the ideal, and all will be well. Strangely enough, it is to a bachelor bishop that we are indebted for the following lucid comment on the problem of the eclipsing parent : “ You must remember that the clever parent has a much more difficult task in himself or herself than the mediocre parent. By merely being super-normal you are handicapped as a parent. Necessarily you are too efficient, you tend to be eclipsing, you are too quick, it is more hard for you than for the ordinary average parent to adopt the easy attitude towards the child. Just because you are so efficient, and you see things so clearly, it is much more difficult for you to treat the child with that latitude and tolerance you should.” (Bishop Welldon—XXXIV—pp. 234-5.)

THE SIGNIFICANCE OF THE MOTHER

We cannot leave the concept of psychological separation without expanding on what has already been said about the influence of the mother. We are not concerned here to give a picture of the ideal mother unless it is by way of the negative process of depicting what the

mother ought not to be. We distinguish three undesirable types.

There is, of course, the *Terrible Mother*. Freud discovers and condemns her in his theory of the Œdipus Complex, and Jung in his exposition of the self-sacrifice motive. We have made her acquaintance in the early part of this work (Chapter IV). Her handiwork is the "spoiled child," product of too much parental tenderness, insatiable in its demands for mother-love. We have seen the harm to the child of this fixation on the mother. Here our main concern is to stress the very special danger in the development of a great degree of affectionate intimacy between parents and children of the opposite sex. The fondling and the favouritism which a father exhibits for the daughter, and the mother for the son, are both bad. The danger is *to the child*—in the afore-mentioned fixation. We must never forget that all human relationships between the sexes have in them an element of the sexual, and that it is this element, physical and psychological, which gives to the Terrible Mother her ugly rôle, and her all-destroying power.

At the other extreme to the Terrible Mother is the *Indifferent Mother*. Again to cite Freud : " The bringing up of boys by male persons (slaves in the ancient times) seems to favour homo-sexuality ; the frequency of inversion in the present day nobility is probably explained by their employment of male servants, and by the scant care that mothers of that class give to their children." (Ib—p. 88.) The indifferent mother is too little prodigal of parental tenderness. She is content to leave the education of her children to other people. Her ideal for the boy is the boarding school. Freud's opinion of the evil

results of the education of boys exclusively by male persons is unfortunately borne out by the moral failures of some of our public schools. A boy has need of the educative and refining influence of his mother. And if it is true concerning a child that the exclusive influence of the parents needs to be modified by that of teachers and others, it is surely just as true that this modifying influence should come from *both* sexes. With one notable exception our public schools fail in this important particular.

Our third type is the *Masculine Mother*. It is Adler who gives us furiously to think on this matter. In his chapter on "Fear of the Partner" he contends that the influence of a strong woman who plays a masculine rôle is often bad for boys. They come to stand in fear of woman, and their childish experiences leave behind feelings of insecurity, uncertainty and inferiority. Such men tend to become homosexual and mysogenous, result of fear of the opposite sex. If they marry they become timorous and doubtful of their manliness. The writer's experience entirely bears out Adler's conclusions. The child harassed by fear of the mother or mother-surrogate (sometimes a teacher) is father of the bachelor obsessed by fear of the partner. I have known one boy gradually to overcome this fear of the opposite sex and to marry. But his early fears living on in the unconscious renewed and re-awakened his feelings of inferiority in face of the new situation, and he projected these into his business relations all to his own undoing. For the sake of their children and children's children let mothers avoid any approach to a similitude to any of our three types.

Reference must be made to the *stepmother*, combining,

as she sometimes does, all three of our types. To her own son she is the "Terrible Mother," to her stepson a strange mixture of the indifferent and the masculine. Schoolmasters reap the whirlwind either way. Suffice it to say here that the stepmother complex is, generally speaking, sufficiently serious to demand psycho-analytical treatment. I have known one case where the boy gave in to permanent bad habits and kleptomania. Another child developed fits, and still another became a confirmed woman-hater. Let any schoolmaster examine his cases of difficult boys, and amongst them he will scarcely fail to find a stepmother complex.

What then is the conclusion of the matter? In the early years of life authority is indispensable to the child's highest welfare. Gradually it has to be eliminated, and just here lies the difficulty. With the parent no less than with the teacher power is loved for its own sake, and tends to perpetuate itself. If it is difficult to get ideal conditions of authority it is partly because the latter, in the person of the educator, finds it so hard to face self-immolation when the time comes. Moreover, in spite of the fact that authority demands attraction as its condition, and not compulsion, we find domination riding roughshod over the child life. If love is the condition of authority, *it is also the safeguard of freedom*. We believe it is peculiarly the mother's place to see that her child comes into his heritage of freedom. Love should be the essence of her relationship with the child. Indeed, we consider that Benjamin Kidd is right when he maintains that the instinct of race preservation (which embraces love) is stronger in her than in man. She is well fitted then to represent both authority and freedom, standing

guard during the critical years of early life, and standing aside when the time for freedom approaches. It was not without significance that the Great Teacher said to the "disciple whom He loved": "Woman, behold thy son. Son, behold thy mother."

NOTES ON CHAPTER I

I.—The writer's remarks on parental "domination" in relation to the careers of children owe their inspiration to an address given by Dr. W. H. Maxwell Telling on the occasion of the Modern School Speech Day, 1923.

THE CASE OF BOBBY

II.—Bobby's was a pathetic case. We could do nothing for him. We had all tried—played with him, camped with him, talked with him; and all the time he remained stubbornly hostile and indifferent. He would never respond. He was ever ready to deceive. Home-lessons were scamped, fortnightly reports rarely delivered, outside activities shirked. His father reported: "Punishment has no effect. It is no longer any use thrashing him." He threatened to put his foot through Bobby's wireless apparatus, to take away his bicycle, to deprive him of pocket money. When matters failed to improve he anathematised the school. Yet Bobby's failures of adaptation originated not in school life, but in his parents themselves. From early childhood his father and mother had thrashed him till they were tired of it. He could do only wrong who was incapable of ever doing right. When Bobby came to school he was an avowed rebel. Schoolmaster and Scoutmaster alike were merely the hated father-substitute. We found the boy pathetically apathetic, sulkily indolent, mulishly stubborn.

Bobby had a sound mind and a sound body, but he took interest neither in games nor in lessons. Of what use, indeed? Had not his eclipsing parent played for the Olympians United,

and could Bobby ever attain such records as he was for ever boasting to his credit? Father demanded that he should excel in Mathematics, so that he might sit on a stool in father's office and do the wonderful things father did—make piles of money by persuading the public to insure against burglars, bad weather and biliousness. Once upon a time father had thought it all out for himself and made himself what he was by inspired genius and self-help. He was a self-made man. Bobby hated Mathematics because he disliked his father. Nor did he believe in self-made men. Sometimes he wondered why they made themselves just like that! His father was scrupulously tidy and punctilious in every detail of dress and deportment. Bobby excelled in the other extreme. It was impossible to get him to take any pride in his appearance.

And yet Bobby was a gold-mine of sterling qualities. He had initiative, resourcefulness, determination and courage. Were he left alone to decide his own career and develop his own life he might ultimately fashion of that rough nature of his such a giant stature as was Robert Clive or Cecil Rhodes. As it was, his energies were taking a semi-pathological direction. They became compensations. Though he could not swim, he made periodic (secret) night excursions on the river, in spite of and because of his parents' prohibitions. He would leave school early in order to catch an early train, and he would arrive home late because, so he said, he was kept late at school! The time between was spent in city streets, where he absorbed the contents of engineering shops. One day he asked various motor firms to call on his father, who wished to buy a new car. They were to be sure and take samples. They did! Another time he stole his father's motor tools, replacing them with useless substitutes. Picture the consternation of a super-efficient, house-keeping mother when Bobby appropriated the electric batteries in order to expedite his experiments in wireless telegraphy. It would take a small book to tell all of Bobby's escapades, most of them highly successful compensations. The upshot of it all was that we had to lose Bobby. Some of us were sorry. To

what good had been the leaving of the ninety and nine for the one lost in the desert and wandering ever farther away ?

Bobby is now at a boarding school. We believe it is for the best. The mountain road may be the line of least resistance when the only alternative is the valley of familial disharmony. Bobby's energies of mind and body had gone to waste so long as he was dragged down into the mires of inferiority and insufficiency, and overshadowed by beings of superior clay. With feet firmly planted on the high road he will now rise above his former limitations.

CHAPTER II

Elimination

REPRESSION

SOMEONE has told the story of a neurotic individual who periodically experienced a maniacal frenzy which drove him through the house, upstairs and downstairs, looking under tables and beds, into cupboards and chests, behind cabinets and dressers—into every conceivable corner, finally collapsing from sheer exhaustion and exclaiming : “ I am trying to find myself ! ”

Every child has in him something of the abnormal and of the neurotic. From time to time the emotional machinery goes wrong. Infantilism, its origin hidden from those ignorant of the workings of the unconscious, reveals itself in inhibitions, inefficiency, sensation-mongering, and weakness of will. Like the neurotic of our story, only in a truer sense, the child has to “ find himself.” Yet too often he remains fixed in his fatal infantilism. As we look around we are surprised at the ever-failing failure of education. The teacher fails in his true task, fails to release his charge from his inhibitions, to put him in control of his emotions, to make him master of himself. And why ? Because he understands nothing of the *psychology of repression*, because he does not realise that the great cause of repression—almost the only cause—is fear ; because he cannot see that the

child's energy, *will-energy*, is consumed in keeping down this fear emotion, in repressing the inferiority-fear feelings. Let us try to envisage the pedagogic problem in terms of repression.

THE PEDAGOGIC PROBLEM

It is the child's conception of things and events that provokes repression. His conceptions are blurred and distorted by reason of his inferiority-fear sentiments, the origin of which we found in the failure of adaptation (organ inferiority, faulty sexual adjustments, etc.). Having once acquired this emotional astigmatism, he sees about him mainly the phantoms and conditions of the past; experiences past and present run into one another; and his reactions to new situations are hampered by reason of his false perspective. Later inferiority-fear repressions add to his confusion. Frink takes for analogy the retriever dog, which is taught to retrieve a bird by means of a "dummy" stuffed with pins. The retrieving habit once acquired, the question "What is he doing?" can only be answered completely by "He is retrieving a bird *as if* it contained pins." So the child with infantile fixations. He is for ever acting *as if* surrounded by persons and conditions of the past. The teacher should show him *what he is doing*. Then can he do otherwise when occasion demands, and better ways of reacting to a given situation are opened up.

Let us put the matter in another way. It has been said that every sickness of the soul rests on a secret. We keep these secrets because they are invested with fear. In the *repression of the secret* we have the way in which child lives go wrong. Outstanding there is the great

secret inferiority-fear, comprehending the secret sexual and the secret religious. "It is around matters of sex and of religion that the conflict is most severe." (XXXIII—p. 50.) We would emphasize once more the fact that it is the *conception* of sex and of God which is at fault. There is the secret uncertainty *re* the sexual rôle, the shame and reproach of sex, the fear which follows vicious practices, and, for the girl, the fear of motherhood. And what of the conception of God as a policeman, spying on our every action, and not less, as the awful judge hurling, Jove-like, his thunders upon the children of men? The work of the educator should be the *elimination of the secret*. His is the task and the prerogative of opening up the child's secrets with the knife of the sympathetic moral surgeon. The truth shall make him free. Truth? Yes, for as Freud tells us, "Neurosis is the result of a kind of *ignorance*, a not-knowing of mental processes which should be known." (Ia—p. 237.) Fear itself is in direct ratio to ignorance. What a reflection on education that it should give to the child wrong conceptions, fears and repressions instead of true knowledge, love and freedom. And so it will continue to do as long as penurious local Education Authorities follow the fatuous policy of placing untrained women in charge of children of six years and under. The child may make the repression, but the educator makes the conflict.

THE ELIMINATION OF THE SECRET

The work of the educator in the sphere of elimination is manifold. He has to show the possibility of effective compensation where there is organ inferiority, he has to reveal the hidden infantilism of the sensation-mongering

child, he has to remove the inhibitions that hinder the timid and fearful scholar, and he has to renew will-power. Consider a few representative cases. In "Conflict and Dream" Rivers asks why a problem, the solution of which proved beyond the powers of the sleeper when awake, is often solved by the dream consciousness. The reason, he says, is that inhibition and repression are inactive during sleep. Very often it is the inhibitions and repressions of the child that render him dull, stupid and inefficient. The trouble in learning a subject may then be due not to any inherent difficulty, but rather to the subject's associations—unpleasant associations. Thus a boy cannot learn Mathematics because his father urged him particularly to this subject, whilst in Natural Science connected by him with his beloved mother, he does brilliantly. Or the case may be of another kind, as when a girl of eleven developed inability to do any lesson whatever, becoming energyless and apparently perverse—due to an innocently acquired (bad) habit, demanding sympathetic incision by a moral surgeon.

Teachers sometimes experience extreme difficulties with certain children, and for no apparent reason. The explanation may lie in a boy's intense dislike of the father. Then the teacher, resembling the father, bears the whole grudge, for the boy would conquer the father in the teacher. If he shows his anger, he is just gratifying the pupil's unconscious wishes. Rather let him show the "patient" what he is doing and why. Again there is that *rara avis*, the girl with a hostile father complex. She projects her hostility into the masters, whilst affecting a fervour of hysterical (homosexual) infatuation for the mistresses. Transposition of emotion of a somewhat

different order is seen in the woman, unhappy in marriage, and venting her spleen on the maid ; or in the rheumatic patient transferring his rage over the pain to the innocent cat. "To what teacher," asks Oskar Pfister, "are similar smugglings of affects unknown?" (IIb—p. 217.) He himself at least must be beyond reproach. If he teaches merely to satisfy his unconscious sadism or his feelings of inferiority, it is useless for him to attempt to persuade the excessively shy and self-conscious child of its reaction to repressed exhibitionism, or to reveal to the cigarette-smoking boy his compensation-seeking, personality-enlarging futility.

All which has brought us to the very natural question—Will the child believe us? He is completely unaware of his unconscious wishes and his manifold repressions. Who can convince him of sin? Who eliminate the secret? Unhesitatingly we answer that to none is given to explain these mysteries but to the teacher who has so identified himself with the child as to win his consent and confidence, and become to him such an "authority" as we demanded in the last chapter. Some years ago a North of England newspaper published the photograph of a prominent Head Master peeling potatoes in camp with his boys. It was a revelation. Who ever heard of a Head coming down from the heights of Olympian power to render menial service to his boys? Yet so is he called to do. "The teacher must subject himself to a severe self-discipline, be less often at his desk and more often at the side of his pupil."

We believe there is another way of elimination. Nearly a century ago Dr. Arnold of Rugby began the practice of a weekly lesson to his Sixth Form on Modern History.

We are told that he was moved by a desire to make History teaching an active force in the lives of his scholars. Its knowledge was to help them to understand important questions of state. It is our conviction that the study of Psychology would be of untold benefit to the understanding of that state of man which so often "suffers the nature of an insurrection." A weekly lesson to the Sixth Form on the principles of modern analytical and descriptive Psychology has immense possibilities. It can be a force in the lives of the boys, helping them to eliminate and to avoid repressions, to stimulate and to cultivate the will, and to bring forth from the treasure-house of the unconscious things good and not bad. For apart altogether from our primary object of elimination of the secret, there is great profit in revealing the riches of the unconscious mind, and in making them accessible. The boy discovers better ways of learning, understanding the workings of his unconscious mind—that factory of ideas, that storehouse of hidden powers. Best of all he comes to control those instincts whose emotions are the driving force of life, and finds that the fires in the body of the ship which may make for destruction can, rightly controlled, speed him on his voyage to the harbour of his destiny.

ELIMINATION OF THE SECRET OF FAILURE

Though the parent and the teacher are often responsible for the child's feelings of inferiority, yet, as we have seen, the latter may be the outcome of a particular form of the failure of adaptation—of the ignoring of the moral demands. We saw, for instance, that Barnet's symptoms were due to the repression of the inferiority-fear sentiments engendered by bad habits. Without committing

ourselves to the medical opinion as to the universality of secret vice amongst boys—we believe that such is not the experience of those boy-men who can surely claim a very special knowledge of adolescence—yet we do confess to finding over and over again boys whose one supreme task is to conquer this habit. This is our main apology for dilating on the subject, but there is also the very serious consideration that the masturbator is peculiarly deficient in will-power. True, this loss of will is found in all cases where there is repression, but is particularly marked in the case we are considering.

Oskar Pfister makes special mention of a pupil who “suffered from bitter reproaches against masturbation, which was practised, on the average, every five weeks. He said to me: ‘Since I cannot stop this habit, I am a person without will’.” We could never find a thoroughly satisfactory explanation of this loss of will following repression until the writer of the preface to this book suggested a theory which we have found to fit our experience. The explanation has already been hinted at. It is *will-energy* which is detached to act as the repressing force, and which is consumed in keeping down the fires of the inferiority-fear emotions.

“It is our will

Which thus enchains us to permitted ill.
We might be otherwise; we might be all
We dream of, happy, high, majestic
. . . And if we were not weak,
Should we be less in deed than in desire?”

All repression is from within. Will-energy is instinct-derived, coming from the wishes and desires of the heart. If we are weak it is because we permit the transfer of

will-energy from deed and achievement to dissipation in repression. The elimination of the secret inferiority-fear sets free the will by raising the repression. This is our first step in dealing with the masturbator.

It may be asked : " How is it possible to eliminate the fears that arise from the violation of moral laws ? " Quite frankly we tell the victim of bad habits that the moral and physical harm is exaggerated, and that it is not too late to mend. Nor are we surrendering our position by so doing. We believe that secret vice is bad, that it cripples and deforms the personality during the all-important period of formative growth, and that it may permanently handicap the individual's adaptation to life. But we believe that the evils of the conflict following masturbation are worse than the consequences of the vice itself. Too often appeal has been made to this motive of fear of the consequences, and with most disastrous results. If appeal must be made to fear, let it be to the fear that inspires rather than to that which paralyses, to the fear that passes into confidence and not into neurosis.

The educator, then, removes the repression and the will is free. Is it now to be turned against the bad habit ? Certainly not in direct combat. We know many cases where will-power has been so used. Will-energy that could be spared from the task of repression has been commissioned for this purpose. All in vain. There is much to be said for the philosophy of the Nancy School which exhorts us never to fight our faults, but rather to slacken effort and will, giving over the struggle to suggestion, imagination and faith. Repressions masquerading as moral perversities, phantoms of the past dominating

present behaviour, all such are to be exorcised by the magic formula of auto-suggestion.

And yet our experience of Coué's system has not been altogether favourable. It does not necessarily achieve success *of itself*. Victims of the masturbation habit tell us that in spite of earnest and intelligent use of the Coué formula they slip into their old practice in that semi-conscious state between waking and sleeping. Unconscious to the world or reality, they know not what they are doing, but awaking again to conscious life they know only too well the reality of their fall. Stevenson comprehended the situation exactly when he represented the highly moral, best-intentioned Dr. Jekyll retiring to bed only to awake as the depraved and fallen Mr. Hyde. What is the secret of the boy's failure? We cannot in this place discuss the relation of auto-suggestion to prayer and faith in God. But we are concerned to remark the too great emphasis which the Nancy School gives to suggestion as compared with will. It would appear to substitute suggestion for will as the rule of life. We would propose rather the combination of the two, though not for a moment suggesting that the will should be brought into play in the practice of auto-suggestion, or in direct encounter with our faults. The law of Reversed Effort holds true. Nevertheless we are convinced that the boy will not get the complete co-operation of his unconscious unless he is every day in some way using the full powers of will-energy in consciousness. Neglect of this important factor accounts for his failure. Let us explain.

It is well known that under hypnotism one cannot get an individual to perform an act contrary to his acquired

moral sense. An upright man under the hypnotic spell will not commit a murder. We are therefore driven to conclude that the unconscious, though not discriminat-ingly moral, can be *effectively* moral as the result of education *through the conscious mind*. Hence our contention that the will-energy freed from its repressing function should be used in consciousness in such a way as to *make the unconscious effectively moral*. This is all the more important since we know, as the result of Freud's researches, that the conscious thoughts (perhaps conscious thoughts of *evil*) even when dismissed by the thinker, often go on working in the unconscious mind. Martin Luther was altogether ignorant of the existence of the unconscious when, speaking in metaphor of thought and mind, he said: "We cannot prevent the birds lighting in our hair, but we can prevent them making their nests there."

This, then, is the conclusion of the matter. To make the unconscious effectively moral, there is demanded the education of conscious mind and will. The boy, having abandoned the efforts involved in fighting his faults, must turn his will-energy—energies of instincts, interests of mind, desires of the heart—into achievement and sublimation. (See next chapter.) There must be the *will to desire*, to desire earnestly the best gifts, as expressed in the conscious attitude. He must recognise that faith without works is dead, that "deciding is higher than thinking, deciding 'no' higher than deciding 'yes,'" and that there are tremendous potentialities in the development and education of the will. He will find safety in hard work, in the right use of leisure, and in the determination to do something every day for no other

reason than that he dislikes the doing of it. We would emphasize the joy in work and the *abundance* of sublimations and interests of the healthy, repression-freed, self-controlled boy. His will never be the Caucasian's proverb : " Who shall eat ? I and you. Who shall work ? *You* and I."

Out of the renewed will-energy and the abundance of sublimations shall come the abundant harvest of achievement and exploit. How well has E. B. Holt crystallised the problem of the fear-ridden, mentally-impotent child and the moral pervert. " For the man with suppressions is capable of no act which some part of his own nature does not oppose, and none which this now suppressed part will not probably some day in overt act undo. There is no course of action into which he can throw his whole energy, nothing which he can ' wish ' to do which he does not wish, to some extent and at the same time, not to do. Thus he can never do the ' good ' unreservedly, never without secret rebellion ' in his heart.' And such a man is not good. In the same way he is never free, for all that he would do is hindered, and usually, in fact, frustrated by his own other self." (XXI—pp. 199–200.)

Frustrated by his own other self—one is reminded of Maeterlinck's story of a powerful man, who conceived great plans and executed them, but always with difficulty, only succeeding by superhuman expenditure of will-energy. Finally he found that a secret enemy was always working against him, neutralising his exertions, undermining his influence. He determined to destroy him (elimination of the secret !) One evening he met this life-long enemy. He was wearing a mask. " I mean to kill you," he cried. " Draw and defend yourself." The

stranger drew his sword, but remarked : " First see who it is that you would fight." He removed the mask, and the man stood *before himself*. *He had found himself at last*.

The clever inventor may assist production and increase the abundance of material goods. But the educator in helping the lost child to find himself is giving life and more abundant life. He is healer and physician. And in these days when material civilisation is going ahead so swiftly that man seems to be losing control of the machinery owing to his own relatively slower spiritual advance, surely at such a time there is no greater task.

CHAPTER III

Sublimation

THE DRIVE OF THE INSTINCTS

MUCH entertainment and some instruction can be gained on looking through the pages of the Detention Book of any Secondary School. As reasons alleged for half-hours with the Drill-Sergeant may be found the following: Laughing, Smiling, Humming, Making uncouth noises, Rudeness, Shouting out, Playing the fool, Squirting water, Writing nonsense, Striking a boy, etc. In a period of time covering just two months the writer found that 25 per cent of the punishments were given for talking, 19 per cent for inattention and 13 per cent for forgetting.

Superficial criticism may not be unsympathetic to the teacher. Insubordination must be quelled, discipline enforced and authority upheld. In Calvinistic Geneva was not a child of ten beheaded for striking his parents? On pain of penalty less drastic, was it not forbidden to laugh at Calvin's sermons? And is it not written that bears devoured the children of Bethel for their shoutings-out, their rudeness, and, probably, their uncouth noises?

There is, however, the point of view of the child—and the psychologist. To laugh is not criminal. Indeed, there is such a thing as learning through laughter. It is as perfect a school as much-vaunted experience. Nor

would children desire to make uncouth noises if as Wolf Cubs they had expressed instead of repressing their instinct for the "grand howl." The boy with a genius for squirting water would find his outlet in the local Scout Fire Brigade. With young children, if work is not grafted on to play, we must expect them to play the fool ; and if we pedagogues are inattentive to dull sermons, why denounce the scholar's inattention to dull lessons ? According to Freud, forgetting is pathological in origin, whilst Dr. Wilfred Lay tells us that every error is the partly unconscious gratification of an unconscious wish, and as all unconscious wishes are wishes for some kind of creativeness, it turns out that the accidental tearing of a page or the spoiling of an exercise is the manifestation of an unconscious wish to create and not to destroy ! Let the teacher look to himself.

Whatever our personal views on these matters, we cannot deny the fact that a child feels strongly the driving force of the instincts. These being denied free expression by society undergo transformation. In the language of Baudouin, the instinct seeks new "derivatives." Neurosis is one of these. So are the perversions and so is naughtiness. But the derivative may occur in a moral, intellectual, æsthetic or religious direction. This is sublimation—a successful and beneficent derivative. As the child cannot live according to his primitive impulses without injury to himself and to others, and since repression only leads to the undesirable derivatives, successful sublimation is the key to the general happiness of life.

It is the duty of the educator to give the opportunities for, and show the way to, sublimation. A boy desires to

be clean, but he feels the demands of sex-hunger. He is tempted and beguiled away into a dark street. Anti-social conduct follows. Over and over again in boy-life this story repeats itself. Education in sublimation would have prevented the trouble. But instead of parents and teachers giving thought to these things, they are left alone. Leave a thing alone and it goes to the devil, and willy-nilly the boy as well. In his report on the prevalence of juvenile crime in Manchester, Mr. Spurley Hey has shown that the majority of the offenders live in the central areas of the city, where there are fewer public open spaces for games and no allotments. In other words, *juvenile delinquency varies in inverse ratio with the opportunities for sublimation*. Let us consider sublimation from the viewpoint of its original exponent, Freud himself.

FREUD'S VIEW OF SUBLIMATION

Freud's exposition is, as we might expect, exclusively sexualistic. We have previously explained his conception of character as built up to a great extent from the material of sexual excitations, and composed of impulses fixed since infancy and won through sublimation. (p. 26.) Elsewhere he writes : " Such deviation of sexual motive powers from sexual aims to new aims, a process which merits the name of *sublimation*, has furnished powerful compounds for all cultural accomplishments." (Ib—p. 41.) What Freud desires to emphasize is that sublimation represents another manner of satisfying the same instinct, is simply another form of that instinct. It is a *substitution* for the act instinctively desired but socially unacceptable. Hence it is derived from the sexual

instinct—it is a derivative. The new aim, though no longer sexual, is psychically related, is, indeed, a *psychical sex equivalent*. There is the diversion of the lower impulse to a higher *associated* one, and there is distinct resemblance between the two alternatives. Finally, sublimation concerns the *individual* components of the sex instinct—self-display, curiosity, cruelty, etc.

It will be asked what are the new aims and substitutes replacing the individual sexual components and indirectly gratifying desire. The Freudian tells us that the work of the actor, the auctioneer, the orator and the parson is a sublimation of the exhibitionist tendency; that the scientist and the explorer are unconsciously sublimating the instinct of curiosity, and that the butcher and the surgeon have transformed their originally sadistic aims into more beneficent derivatives. “Women find great satisfaction as teachers, the relation of teacher and children being a substitution for the really desired relation of mother and child.” (VIIIa—p. 59.) We would emphasize the fact that sublimation is not *cessation of desire*, but a diversion of instinctive desire and energy into other channels. It is the law of the conservation of energy in the psychical world.

CRITICISM OF THE FREUDIAN VIEWPOINT

Though Freud seems to be pulling a long bow when he asks us to believe that the great preacher is inevitably sublimating exhibitionism, and the successful surgeon sadism, yet we need take no exception to the view that our higher feelings have their origin in crude instinct. Why should it be thought a thing incredible that primi-

tive instincts should be raised to a new life as creative spiritual forces? "Instincts are ennobled by their uses"—we would say rather "by their higher (transformed) uses," and libido considered from the viewpoint of its faculty for undergoing evolution enters into this or that higher sentiment, just as we say that the qualities shown by juvenile offenders in carrying out their misdemeanours are among the very qualities educators wish to develop. The problem is how to direct them to higher potentialities.

Freud's conception of sublimation must, however, be extended in two directions. It cannot be limited to *sexual* energy. The transformation of *any* primitive instinct into a higher or into a non-primitive channel represents a true sublimation. Further, *any kind of activity* may serve as a sublimation, provided only that it appeals to the individual. With boys it may be games, or hobbies, or lessons. With some women games offer a better outlet for the sexual instinct than nursing nobody's care or teaching everybody's darling. Dr. Hadfield is of our opinion that any kind of activity may avail as a sublimation, but he adds: "For a satisfactory sublimation we should discover in what specific form the energy is repressed . . . whether maternal, sexual or pugnacious, so that the mode of sublimation may be appropriate and specific." (XXVIII—p. 153.)

Let us consider more fully our first point—the transformation of *any* primitive instinct. Both the herd and the ego instincts can be sublimated from their more primitive manifestations to higher and more useful ones. Children of ten to fourteen years of age pass into a stage when the ruling idea is that of the "gang" or herd, and

loyalty to the same. A large proportion of the total number of juvenile offences are committed by boys organised into gangs for criminal purposes, stealing in particular. The two following are typical cases. Seven boys known as the "Black Hand" met nightly under a railway arch and divided their plunder. Four others, known to one another as Dick Turpin, Galloping Dick, Buffalo Bill and Hard-Riding Dick, banded themselves together for breaking-in and robbery.* In Scouting the genius of Sir Robert Baden Powell has directed this instinct to higher ends, and boys are grouped in patrols of six or eight under a leader. Here is a sublimation of what might be an undesirable instinctive tendency into a channel of high positive value—boys united with the object of service. It is the work of the educator to effect this transformation. (See Chapter IV.)

Then there is the ego instinct. Apart altogether from the sex instinct and its components, a child is self-assertive, aggressive, egoistic and egocentric. And still Jung's conception of the battle for deliverance expresses a real truth. The child at first may find the familial bonds too strong. He cannot launch his craft, Columbus-like, upon the ocean of life, but ventures unwillingly from the mother-waters, for ever hugging the mother-coast. Like the hero sun-god of mythology, like Jonah of the Old Testament, he must make his journey over the sea and be born again in the morning, else is the voyage of his life for ever "bound in shallows and in miseries." Jung's simile is symbolic of the child's breaking of the mother bonds, of his first great struggle for self-assertion. But there is an aspect of the Jonah allegory which he

* See "Juvenile Crime," Spurley Hey.

ignores. It expresses equally the *sublimation of the egoistic, self-assertive instinct*. In the journey over the sea there is the self-assertive impulse turned into rebellion against Jehovah. It is the *soul* of the outcast that is encompassed by the waters, and is brought up from its corruption into a final assertion as against the *evil within*. What we witness is a sublimation of the more primitive ego.

It is most essential for the educator to realise that the child has two battles to win—the one against the mother and the other against *himself*. He overcomes in one combat only to face another and more difficult. Having found the self-assertive instinct in the battle for deliverance, he has to sublimate it in the struggle for self-control. Let him beware lest, Samson-like, he commands the gates of his enemies, but not the floodgates of his own soul. There is a fable of four reformers who agreed that the world must be changed. They were loud in their demands to abolish God, the Bible, marriage, work and law. Last of all the still, small voice—"The first thing to abolish is mankind." Just so the child—he would turn the self-assertive instinct against everybody but himself.

It seems to us that writers on psycho-analysis have paid too little attention to this sublimation of the self-assertive instinct. They have been too engrossed in disquisitions on the Œdipus Complex and the battle for deliverance. But sublimation is better than elimination as prevention is better than cure, and we should have fewer incompetent, vicious and neurotic adolescents if the lesson of self-control had been learnt. For, sublimated, the self-assertive instinct is pressed into the service of the moral

demands and is turned against the temper, the evil thoughts, the tendency to profane language, and the inordinate desire to command and to dominate of the growing boy. "Sublimated, the instinct of mastery and self-assertion makes the firm statesmen, army generals, great employers, and foremen, leaders of men who rule their fellows by force of character." (XXVIII—p. 161.) We shall see that one of the surest means of sublimation of this instinct is found in the discipline of Nature which indirectly makes for self-mastery and self-control.

EDUCATION AND SUBLIMATION

Incidentally we have already shown that any kind of activity may serve as a sublimation. We must now expound more fully the educational uses to which the childish instincts can be diverted. Sublimation is the master key to our difficulties. It eliminates elimination, since a beneficent expression obviates a maleficent repression. And if elimination should be necessary, then sublimation must follow. Here are four ways of sublimating the instincts.

(1) CREATION

We accept the viewpoint that it is better for the mode of sublimation to be appropriate and specific. Sex instinct, being creative, its sublimation is most naturally found in all forms of creative work. Here is undoubtedly the most important task for the educator in the sphere of sublimation. And for this reason—the conditions of modern industry afford little, if any, outlet for the creative instinct. There is nothing creative in conditions under

which one man makes the ninety-ninth fraction of a pin, and another sticks labels on to jam-pots. The modern craving for excitement and sensation, for gambling and narcotics ; the growing tendency to sexual immorality ; the increasing discontent and unrest—all these have their origin in the lack of an outlet for creative energy. But these unwholesome derivatives need not be, for though the conditions of modern industry are opposed to man's highest development, yet the span of man's leisure time is extending. To-day, the labouring man's real interest lies *outside of his job*. The old artificers found it in their daily (creative) work, now the workman must seek it in his leisure. There is needed a revival of *craftsmanship*, sublimating the sexual instinct, disciplining mind and body, and setting a man in harmony with himself. Our contention is that it should form a part of the education of every boy. On attaining manhood he would not then be without creative interests in his leisure time. Children should be put on to productive work as soon as they can handle tools. In the course of their education they should have opportunities of applying themselves to woodwork, metal work, basket work, leather work (including cobbling) and general handyman jobs, such as gardening, cooking and electrical work. (See Scout Badges.) They should be encouraged in hobbies such as photography and nature lore. Finally these things should not stop in the middle classes of the school. There is not the slightest reason why Advanced Course students in the Sixth Form should not have two or three lessons a week in the school work shops. The Board of Education insists that they give a proportion of their time to subjects outside of their specialised curriculum. Why not manual work of some

kind ? The writer has worked in a school where cobbling, advanced basket work and woodwork, and other creative activities were part of the daily routine of the older boys. Not only did the examination results not suffer, but they were the best that the school had ever attained. If it is true that naughty boys who throw stones after an ugly old man are but slaves to the Greek ideal of beauty, then let us hasten to help them to a more constructive appreciation of beauty—in Craftmanship and in Art.

The creative faculty can be employed in manners and modes quite unconnected with actual manual work. Boys and girls can have their interests in literature so keenly aroused that they seek opportunities themselves to create a poem, a story or a play. One of the results of the writer's initiation of a Scholars' Shakespeare week in Stratford-on-Avon was the stimulation of this desire to *create* in literary form. In Music and Art there should be similar inspiration to creative work. Then there is the application of the "laboratory" plan to such subjects as Literature, History and Geography. The boy is turned loose in a sort of literary workshop, among books, maps and documents, and there does work which is essentially creative. This was the secret of the success of Sanderson's system at Oundle. It is the substance of the Dalton Plan. Such research work is a great stimulus to creative effort. Further, it can be used to promote the sublimation of the herd instinct, for the scholars can work *in groups*, each doing that for which he is most fitted. In a historical treatise, for instance, some will specialise on the economic aspects of the problem, others on the political or religious, and still others will prepare maps and plans. The stimulus of this co-operative system is

greater than that of the competitive. Its efficiency can be tested in most schools in handwork, orchestral music and dramatic art. In the first of these, the writer has found most beneficial the co-operation demanded for the production of baskets and basket-trays, involving proficiency in both carpentry and weaving. Division of labour is not pushed to the point where the sense of creation is lost, whilst it is just sufficient to require salutary co-operation. Association for work is as essential as association for play.

(2) GAMES

We have declared our conviction that any kind of activity may serve as a sublimation, and instinct may surely find derivatives in sport and in games. Very strong, however, has been the condemnation of the English schoolboy's inordinate devotion to games, and of the extravagant amount of attention that they receive. Apart altogether from the actual playing of games, the subject of football, cricket and sport forms the principal topic of his conversation and the centre of his thoughts. But even more strong is the denunciation of that prostitution of games to mere sensuous show and spectacle, which has so largely contributed to their failure as sublimating agents. Yet there is a good side to the question, and it has no better apologist than the Reverend Paul Bull, who in his evidence before the National Birth-Rate Commission, 1920-3, said: "Indian boys marry at fifteen, and their intellectual life collapses for some years because they are so absorbed with one thought. French boys will even be thinking about women and speaking about women almost exclusively after the age of fifteen,

sixteen or seventeen. But for the English boy it does not form one of his chief interests to talk about a woman at all. . . . The general subject of the talk of the English boy is cricket and football . . . and attention to the sexual impulse is thus postponed until they are eighteen, nineteen or twenty. It is to sport, I think, that we owe an immense amount of such virtue as we have attained." (XXXIV—p. 109.) We must admit that for many boys games provide the ideal sublimation of the sex instinct and the combative instinct. And indeed they play a great part in the sublimation of the herd instinct, for whilst allowing free scope for personal initiative and individual resourcefulness, they yet subordinate all actions to the common good. The boy plays not for himself alone, but that his side may win.

(3) HIKES AND TREKKING

We have stated our conviction that not only must the educator give the child opportunities for sublimation, but he must provide them *in as many directions as possible*. If the sublimation is to be specific and appropriate, he must furnish many alternatives. This has been only too often the weak spot in education. Apart from studies, football and cricket were practically the only outlets. No wonder the schools turned out so many ineffectual cricketers! The child's libido may drive him forth to seek experience in other fields than the cricket field, with other aims than record scores. If the Battle of Waterloo was won on the playing fields of Eton, the great pageant of the British Empire certainly was not. Many Empire builders have never felt the appeal of the games field. For them the adventure of cricket was no adventure at all. For them

was rather the passion for *getting-to-know*, the desire for the experience of adventure ; for them the instincts of Job's Leviathan that " laugheth at the shaking of the spear." The teacher's task thus becomes *to guide the boy in the acquiring of experience*, giving to every boy the outlet he is seeking. To one games and sport ; to another the business of crossing a mountain range, of climbing a mountain peak ; to another camping and hiking, canoeing and boating.

Hiking and trek-camping cater particularly for the boy who feels the need for *mastery*. Mastering the forces of nature, he comes to master himself. The instinct for power is sublimated into power over pain and hardship, power over self. How few can face reality if it is painful ! But let a boy help to pull a trek cart up the wild dales of Yorkshire, or over the bleak moorlands of the Peak, let him hike over the Alps into Switzerland, or over the Pyrenees into Spain ; let him follow Robert Louis Stevenson with a donkey in the Cevennes, or with a canoe up the Sambre and down the Oise ; let him prove superior to the heat and sun of the valley of the Tarn, and the mists and cold of Glencoe Pass—and such a boy will transform self-assertion into self-mastery, self-mastery into self-confidence ; he will neither smoke nor swear because he has turned the self-assertive instinct against himself ; he will stand like a rock in face of a reality insupportable to those of meaner stature. Nor would we exempt the neurotically-inclined child and the mother's boy from this training. In this conception we do well to remember Jung's warning anent the neurotic patient whom we can only help " by inducing him to take an active part in the strenuous task of carrying on

the development of civilisation. The suffering which he undergoes in performing this duty takes the place of his neurosis. . . . The suffering that comes from useful work, and from victory over real difficulties, brings with it those moments of peace and satisfaction which give the human being the priceless feeling that he has really lived his life." (IVa—p. 225.) There is urgent need to set aside areas of mountain and moorland as national reservations for hikes and camps, and teachers should be encouraged to make tracks thither with their boys at least once a year.

(4) JOY IN WORK

All work should serve as a sublimation. But it can never be so unless there is *joy* in it. It is the teacher's job to help the child to find *joy in work*. Wherever joy is, creation has been. Joy presupposes creation. The association is traditional—"joy in harvest," "to reap in joy," joy over the "sinner that repenteth," that is, over him who turns his instincts into creative channels. Once again we see the significance of creative work—the only work in which joy is to be found. And when work ceases to be a burden and becomes a joy, we get *art*. Art, as much as joy, is the consort of creation. It should play the supreme rôle in education.

Now art is the interpretation of experience. A child hungers to interpret experience which brings him joy. So art comes into education. See then the importance of giving the boy experience of Nature, and of getting him to find joy in that experience. Here is his initiation into art. His interpretation of experience first takes the form of letters home. Then he can be shown how much better

the "artists" have done. For a boy Robert Louis Stevenson is a great help here. Every boy loves Stevenson, but he does not pass easily from his phantasies to his philosophy, from New Arabian Nights to *Virginibus Puerisque*. Suppose, however, you are taking him over the ground covered by the Ass and the Author in the Cevennes. One night you pitch your tent close by the pine wood immortalised in the chapter "A Night among the Pines." He has found joy in his experience of following R.L.S. He now finds joy in reading with you the author's own classic account of that night among the pines. Other nights you read together other chapters. When he returns home, the boy has unconsciously become an artist, finding joy in creation, joy in work. Creation is joy, joy is art, art is creation—the one supreme sublimation is found in this educational trinity.

Though joy is so peculiarly related to creation, this must not blind us to our task of harnessing *all* the instincts to the child's work. The combative instinct can secure expression in the study of history. The boy is swift to bring his critical faculty to bear upon soldier and statesman, strategy and policy. Big guns and big words are needed if he would demolish the platitudes of historians and the partialities of chroniclers. The instincts of the hunter for the chase, and of the boy for "hide and seek" find outlets in searching the moors for brigands and hidden treasure, or ranging the country as smugglers—an excellent lesson in geography when one's success depends on the accurate reading of a map. Most important of all, his study of nature and natural phenomena can be linked up with his instinct for religion. The latter gives a completely satisfactory outlet for the

newly-found emotions of adolescence. Very few boys pass unscathed through the perils of this period of life without the sublimating influence of religion. In this connection we are so old-fashioned as to recommend a modern equivalent of the *morality play*. The gifted Scoutmaster of a Troop of our acquaintance writes and produces one such every year, and we are convinced that the vitality and the high reputation of the Troop, as well as the sound moral fibre of the individuals composing it, are due in large measure to the education and training which the production of this play demands. (See note at end of chapter.)

SCOUTING

In concluding our remarks on the sublimation of the child's instincts we would observe how completely Scouting fulfils this purpose. There are writers on psycho-analysis who tell us that it still remains for someone to show to what educational uses these instincts are to be put. Let them read "Scouting for Boys." If it is essential, as we believe it is, that sublimation begin at a very early age, there are the Wolf Cubs. If it is essential that there should be sublimation in as many directions as possible, Scouting, with its outdoor training and its variety of Proficiency Badges, provides the incentive and the outlet. It gives the boy in a healthy way what he is craving for. He goes into the woods, lives in a tent or builds a hut, scouts imaginary savages or traces a river to its source, follows a trail or the track of a pioneer, and generally suffers some mild hardships. He is learning through doing, through joy and through laughter. He is being trained to discipline through play, through

experience of the forces of Nature, and through team games. It is discipline *from within*, not from without. Not for the Scout that gross form of discipline, only too prevalent in some quarters, the discipline of the dog to his master, understanding only the whip, respecting only violence. Above all else, Scouting, with its study of nature and nature lore, leads the boy to religion and to God.

In giving the boy's instincts many outlets, Scouting helps him to find his career. Give a child sufficient opportunities for sublimation and there would not be in life so many square pegs in round holes. We need to study his commanding and dominating instincts. Examinations and intelligence tests reveal nothing in comparison. Having found the ruling interest, we must harness it to the chariot of the boy's career. Unfortunately we are so intensely preoccupied in keeping his nose to the classic grindstone, so childishly absorbed in our imagined efficiency in assessing mental capacity, that we are blind to all else. "The fact must be emphasized once more that an individual's tendencies are educationally and socially more important than his capacities, however important the latter may be, and despite the contrary belief on the part of the man in the street. In school, and in life no less, it is the driving power that counts in the long run." (XXVII—p. 43.)

Scouting is particularly helpful to those boys who sink into the "dud" Forms of a School (appropriately labelled IID, IIID, etc.) and are dubbed stupid by all our educational standards and mental measurements. The writer recalls one such boy who, finding no outlet in school lessons and school activities, developed a talent

bordering on genius for designing ladies' dresses, costumes and hats. All his spare time was devoted to this one thing, and he even made the hats worn by his sisters and mother. All unconsciously he was sublimating strong creative (sexual) instincts which had found no expression at school. They would have found their outlet in the creative activities of Scouting.

THE EDUCATOR AND SUBLIMATION

We have seen that the educator cannot help the child in the elimination of the secret if he himself is the creature of repressions. In like manner the Scoutmaster and the teacher, if they would successfully sublimate the child's instinctive tendencies, must themselves have acquired the art of sublimation. Let one illustration suffice. Some teachers never sublimate their self-assertive instincts. They are easily recognised, for they are the type that seeks to *dominate* and not to *understand*. They turn their self-assertive instincts against the child. Instead, they should turn them against themselves, and against the fatal indolence which leads them to dictate to their unfortunate scholars. Such teachers say to their charges in effect : " Your instincts are evil. It is wicked of you to assert yourself. You are an inferior and you must mind your own business, that is, do as I tell you. God will punish you if you disobey your superiors. You must bottle up your natural, healthy libido-energy." It is entirely futile to attempt to provide outlets for these scholars. They have been given wrong conceptions and strong inferiority-fear sentiments. Already the harvest of repressions is being reaped ; already the child feels his inability to achieve ; already his instincts have found

derivatives—and they are the very ones the educator should have helped him to avoid.

CONCLUSION

“Sublimation, that is the energy arising out of conflict, is diverted from some channel which leads in an asocial or anti-social direction, and turned into one leading to an end connected with the higher ideals of society.” (IIIa—p. 156.) “The mental flash of anger may be transformed into ‘work’ energy. . . . What is happening is that the ‘anger’ energy is being changed into ‘work’ energy. Once, when discussing this sex psychology with a noted psychologist, he said : ‘. . . I have great temptations in life, enormous temptation. I live a chaste life. When temptation comes along I switch on to my work. I regard every book of mine as a child.’ It was transmuted or ‘sublimated’ sex energy, which provided his power of creative work.” (Evidence of Miss Norah March before the National Birth-Rate Commission, 1920-23—pp. 39-40.) In these two quotations sublimation is conceived in terms of energy—work energy or will energy. In the last chapter we expressed an opinion that will energy, derived from the instincts, acts as the repressing force. But the conflict which provokes the repression and summons the repressing forces to their baneful task, at the same time intensifies and augments the amount of available will energy, energy arising out of the conflict. For all conflicts are emotional conflicts. Will itself is an emotional power. It is sustained by feeling. What a man wills to do is what he earnestly wishes and desires to do. Our conviction is that conflict intensifies the emotions and so engenders

will energy. A deeper meaning is revealed to us in that slogan of mediæval chivalry—my strength is as the strength of ten, because my heart is pure. The increased energy arising out of conflict has been diverted into channels of high moral aim and purpose.

Dr. Rivers expresses somewhat tentatively our point of view. Discussing the question of whence comes the energy of which all great work is the expression, he says : “ There are two chief possibilities ; one, that it is derived from the instinctive tendencies which, through the action of controlling forces, fail to find their normal outlet ; the other, that the energy so arising is increased in amount through the conflict between controlled and controlling forces.” (IIIa—p. 157.) We believe that conflict comes to us all to curse or to bless—to oppress the sick and the neurotic in their sufferings, *or* to make the healthy work. The problem is the *proper utilisation* of the energy generated by the conflict. In hysteria, in wrong-doing, in uncontrollable anger it goes to waste. What spend-thrifts we are to dissipate it in repression or in unbridled and licentious expression ! “ ’Tis good to have a giant’s strength, but tyrannous to use it like a giant.” The giant is proverbially the oppressor ; the neurotic and the criminal are both oppressors and oppressed. Energy that might have gone into mental and moral achievements, into sublimation, finds its way into prisons, hospitals and lunatic asylums. “ We are killed by our unemployed energies ”—say, rather, by our misspent energies, for the neurotic is as prodigal of good emotion as Tolstoi’s lady of fashion, who wept over the play while her coachman froze in the cold outside. What nobler task than the educator’s—to hitch the child’s waggon-load of instincts

to stars of the first magnitude, helping him to achieve sublimations worthy of himself and the human race. But let him not forget that his the fault if many have failed to achieve, failed to transcend the lower animals which know not sublimation. His the responsibility, be he parent or teacher, for all such experience as the poet's, who, writing of the west wind—symbol of energy undirected and uncontrollable—exclaimed :

“ Oh ! lift me as a wave, a leaf, a cloud.
I fall upon the thorns of life ! I bleed !

A heavy weight of hours has chained and bowed
One too like thee : tameless, and swift, and proud.”

SHELLEY on the “ West Wind.”

NOTE ON CHAPTER III

The following is a brief résumé of “ The Elixir of Youth—Modern Faustus,” one of the “ morality ” plays referred to above. I can speak personally for the really remarkable moral influence of these plays not only on the players themselves, but on all members of the Troop. During the many weeks of preparation, the play is discussed amongst the Scouts, all of whom assist in some way in making it a success.

Act I.—Dr. John Furst, an ancient scientist, who has spent his life in a vain pursuit of the elixir of youth, disillusioned, is about to take poison, when Mephistopheles intervenes. He promises Furst a year “ in the spring-tide time of life ” in return for his soul. Furst accepts and signs the contract with his blood, receiving in return a phial of youth's elixir with the command to drink only one drachm. Surreptitiously he swallows two, and appears as a youth of fifteen, instead of the intended man of thirty. Mephistopheles is horrified,

well knowing that the ultimate success of his plan may be imperilled, as "youth and vice are poor companions."

Act II.—We find Furst making a mess of things, turned out of post after post for incompetence and dishonesty. Finally, one of his fellow clerks, as a Scout patrol leader, succeeds in making his influence felt, appeals to Furst's better self, and almost persuades him to join the Scouts. Mephistopheles, knowing this course would be fatal for his plans, continues his machinations, but is defeated by Peter Pan, with his philosophy of happiness gained through keeping young. He instances the Scouts as a rival organisation to his own, and membership with them a sure recipe for keeping young. Furst decides to join.

Act III.—The last evening of Furst's allotted year arrives, and he is about to make his Scout promise. Mephistopheles, knowing that once this is done his victim will be out of his power, causes a letter to be written to the Scoutmaster, unjustly accusing Furst of theft. Until the matter is sifted, because of his past record, he cannot be enrolled. He is in despair, knowing another day will be too late. Mephistopheles comes to gloat over him with ghoulish joy, ready to claim his soul when the clock strikes twelve. At the last minute, in response to Furst's ardent desire for his presence, Peter Pan again appears, foils Mephistopheles by tricking the "deed of soul possession" from him, and routs him entirely by holding up his sword as a cross, and thereby driving him out.

Then enter the Scoutmaster and Patrol Leader who have been to investigate the theft and cleared Furst's name. There and then they enrol Furst, and make him safe for ever, just before the clock strikes twelve.

CHAPTER IV

Herd Instinct

MUTUAL AID

IN Chapter XV we saw how Freud attempts to bolster up his theory of the origin of Group Psychology by an appeal to crude Darwinism. Most modern German thinkers have looked to the same source in support of their theories of militarism and the mailed fist, ignoring that instinct to service which we have regarded as the product of gregariousness, and as one of the leading characteristics of group psychology. The practice of mutual aid has small place in the German creed. Hardness is the hall-mark of the superman, and herd morality is only good for cows, women and Englishmen. (Nietzsche.) Self-sacrifice finds its sanction solely in the service of the *aggressive* herd.

Once again let us assert that this is no place for philosophical and sociological disquisition. We merely state our position and pass on. We have as little sympathy with the exaggerations of Darwin's disciples as with the extravagances of Freud's followers. We agree with Kropotkin, Benjamin Kidd and other modern scholars of repute—the war of each against all is not the law of life. In the preservation and evolution of the species mutual aid is more important than mutual contest. It is the handmaid of progressive development. In social evolu-

tion the survival of the fittest does not imply the survival of the *physically* fittest, nor does it signify cut-throat competition to the exclusion of hand-to-hand co-operation. Mutual aid and love of one's neighbour are essential conditions of progress—actually more and increasingly so. Those who survive are the fittest to do so under the particular conditions.

Benjamin Kidd tells us that "Power in civilisation rests in the last resort on the displacement of the lower standards of ethics by the higher." (XXIX—p. 249.) The law of mutual recrimination (an eye for an eye and a tooth for a tooth) is superseded by the law of forgiveness. The old idea of Empire becomes the ideal of a "Commonwealth of Nations." In the higher or social stage of human evolution the fittest are those who develop qualities making for *collective* efficiency as opposed to individual efficiency for one's own ends. Here is the guarantee of a nobler evolution of the race, but it involves self-sacrifice and service for the community; it demands altruism in place of egoism and hatred. "Everything is moonshine," exclaimed Sir Walter Scott, "compared with the education of the heart."

HERD ACCESSIBILITY

We have already indicated that the origin of the principle of altruism and of the desire for service is to be found, partly at least, in the herd instinct. It is a characteristic of the gregarious animal. Now Trotter shows how the degree of sympathy, which is the parent of altruism, varies directly with the amount of intercommunication with the given individual. This intercommunication depends for its development upon herd

accessibility, a conception which "includes the specific sensitiveness of the individual to the existence, presence, thought and feelings of his fellow-members of the major unit." (XXXIII—p. 158.) The origin of altruistic sentiment in the instinct of sociability, and the possibility of intensifying its quality by promoting herd accessibility, invests this instinct with a potential energy hitherto largely unsuspected. It becomes a power in education, an ally whose co-operation is essential and whose forces must be turned to account. Out of the strength of herd instinct shall come forth the sweetness of altruism.

CONTAGIOUS EMOTION

We cannot discuss Trotter's observations on herd accessibility without mentioning Kidd's conception of contagious emotion. In "The Science of Power" Benjamin Kidd maintains that it is within our power to develop in every child those qualities making for collective efficiency—self-sacrifice, mutual aid and passion for service. It is only necessary to impose the ideal upon the young under conditions of contagious emotion. We see the practice of this in the investiture ceremony of the Wolf Cub and the Boy Scout. With every assistance of ceremony and herd emotion the Tenderfoot takes his oath of loyalty embodying the ideal of service. Contagious emotion, like sympathy, is dependent upon the child's sensitiveness to the voice of the herd, upon herd accessibility. Like sympathy, too, it is behind the great social motive which makes us do things contrary even to our innermost desires. Children are particularly open to this emotional telepathy, and their other-regarding and altruistic sentiments are strong. Hear then the conclusion

of the matter as envisaged by the author of "The Science of Power." "Give us the young," he cries, "and we will create a new mind and a new earth in a single generation." (XXIX—p. 298.) We need to examine more fully the idea of herd accessibility and the social motive.

CONDITIONS OF HERD ACCESSIBILITY

Since sensitiveness to the voice of the herd possesses such significance to the educator, we will first of all enquire how to attain a more perfect intercommunication amongst its members, a greater measure of herd-accessibility. Success in this direction will mean not only a nobler altruism and a stronger social motive, but a truer collective efficiency in every sense of the word—more moral power, more mental energy, more passion for service.

Writing of the production of homogeneity of feeling in the herd, Trotter says: "The simplest basis of unity is equality, and this has been an important factor in the unity which in the past has produced the classically successful manifestations of moral and military power, as, for example, in the cases of Puritan England and Revolutionary France. Such equality . . . was doubtless chiefly moral rather than material." (XXXIII—p. 151.) To illustrate the organisation of a truly homogeneous herd on the basis of equality, we would instance the very successful expedient of the Israelite Saul, who, in summoning the tribes to the war against the tyrant of Ammon, sent out the twelve-divided yoke of oxen with the challenge—"Whosoever cometh not forth . . . so shall it be done unto his oxen." The sequel was the

victory of a war-herd united on the basis of equality of sacrifice for the common weal.

From Trotter's conception of equality as the *sine qua non* of herd accessibility there follows the quite natural corollary that "hierarchies of rank, prestige and consideration are denials of the essential propositions of perfect citizenship," and that "the only claim to any kind of superiority in the homogeneous herd must be based on *leadership*." (XXXIII—p. 152.) The latter assumes, as we have seen in discussing authority, moral qualities, moral worth.

Let us see whither our conclusions have led us. We set out with the proposition that the high moral attributes of sympathy and altruism come from the instinct of gregariousness, and vary directly with the degree of herd accessibility. We saw that the homogeneity of feeling which we associate with herd accessibility rests on the basis of moral equality. We accepted the natural corollary that there is no superiority in the homogeneous herd but what is based on leadership. We concluded that to obtain a high degree of herd accessibility we must assume the very qualities we set out to produce. We are back where we started, and we shall doubtless be told that we are arguing in a circle.

For answer we would reply that as money makes money, so sympathy sympathy, and altruism altruism. The child who suffers from poverty of love is not without love. Like the talent of the parable, it is merely hidden away, enveloped in its manifold repressions. We develop altruism by calling forth, fostering and utilising what is already there. By doing at least one good turn daily, the Scout strengthens his other-regarding emotions. The

action makes the habit, and the habit the character. By increasing homogeneity of feeling through moral equality and true leadership amongst the members of the herd, we shall raise higher the levels of altruism and service for others. The only way for the educator is to consider how far his educational system is utilising the herd instinct *in all its aspects* for the development and *intensification* of altruistic sentiment. He must examine critically and honestly the present methods of moral education as seen in our public schools, and in the modern secondary schools which imitate them. But first of all let us compare

THE AGGRESSIVE HERD AND THE SOCIALISED HERD

In discussing herd instinct and herd accessibility we have taken our illustrations mainly from herds of the *aggressive* type, from the herd united for attack. Such unity is fleeting. It is never fundamental. It is never permanent. The herd cannot for ever be aggressive without ultimate dismemberment—it contains within itself the seeds of disintegration. The unity of England in the Great War proved more lasting than that of Germany, since with her the ideal of service had never been exclusively tied to the martian chariot wheels of a Deutschland-über-Alles sentiment.

From the nature of the case it also follows that a herd united temporarily for aggression will produce a very diluted and superficial altruism. The aggressive herd tends to promote the ambitions of individuals and of societies *for their own ends*, and leads to selfishness of classes, of sects and of political parties. Nations to-day present a picture of many aggressive herds hostile to the community as a whole and to one another. Herd instinct

is being exploited in the interest of self-advancement—" my party," " my church," " my country " over every other party, church and country. Our aim should be the development of " socialised " gregariousness, of a herd united in *all* the activities of life, and not merely for aggression. This type confers the greatest advantages of the social habit, gives a more durable unity, and produces a truer altruism. The community of the socialised type is " no mere herd or pack, but an elaborate mechanism for making use by co-ordinate and unified action of the utmost powers of the individual members." (XXXIII—p. 166.) In this passage Trotter would seem to indicate the reason for the superiority of the socialised herd—it lies in its *greater intercommunication*, in its higher degree of herd accessibility. If we compare the mediæval guilds with their modern counterpart, the trade unions, we find that the former were united for most of the activities of life—for religious and charitable, as well as for economic objects. The trade unions, however, are united primarily for aggressive action, and this is probably one reason why in our times service ranks as a secondary interest to that of self and self-advancement. The degree of sympathy (and of altruism and the passion for service) varies directly with the amount of intercommunication.

EDUCATION AND HERD ACCESSIBILITY

The educational problem in relation to herd instinct is chiefly concerned with the promotion of herd accessibility. We are now in a position to see that the latter can be developed *extensively* and *intensively*. It lies within the power of the educator to build up a socialised herd *extending* its (united) activities to most of the pur-

poses of life. At the same time he can see to it that the right conditions exist for *intensifying* intercommunication and herd accessibility. There must be equality and leadership as the foundations of herd homogeneity.

Considered from the standpoint of the socialised herd, our schools are a failure. They tend to promote the ambition of the individual mainly for his own ends, and to encourage the ideal of the aggressive herd. Their scholars unite mainly in athletics and games. Their unity is that of the pack and the herd, for attack and defence. They do not unite at all in the pursuit of knowledge. (We except those rare pioneer schools captained by enthusiasts like the late Head Master of Oundle.) Of unified action in the direction of higher moral tone there is little, unless we identify under this head those taboos and traditions found particularly in our public schools. In point of fact the deep-rooted tradition in respect of sneaking militates against a high moral tone, causing the herd to accept and even to condone offences of the worst kind. The socialised herd with its facile intercommunication and its other-regarding sentiments is not to be found in the schools of the youth of to-day.

Nor do we find any recognition of the importance of those conditions of equality and leadership which would also conduce to greater herd accessibility. Generally speaking, the standard of value in our public schools (and their municipal echoes) is false. We find not the gold standard of moral worth but rather the common alloy of athleticism and physical (not moral) courage. Instead of foundations of equality we discover hierarchies of prowess and prestige, which undermine the essential basis of unity. We would underline our insistence on

equality and leadership, since not only are they the conditions of herd accessibility but they are the only basis *upon which all can achieve*. The highest honours to-day go to athletic prowess. A few go to scholarship. But moral worth, Cinderella-like, hides away in the back kitchen of inherited superiority. Physical and mental qualities are mainly determined by heredity. Only in the kingdom of moral achievement is Nature a "mother kind alike to all." To one may be given five talents, to another two, and to yet another one, but to *all* is given the power of being profitable servants. *We can all create character*.

We would restate our position even at the cost of appearing tedious and pedantic. The great need of the age is the spirit of service as opposed to the soulless gospel of self and self-advancement. The prevalence of the latter in all classes of society is making for disintegration and social chaos. There is need of a new spirit in the schools. We believe that the "socialised herd" united for all activities on the basis of equality and leadership would revolutionise our standards of value. It would substitute the new wine of moral worth and character for the old wine of inherited prowess and prestige, providing new vessels of responsibility and leadership for outworn privilege and domination. Then would appear the dawn of the new mind and the new earth, where service is better than dominion, and altruism than the fiat of the dictator.

THE PUBLIC SCHOOL SYSTEM

We have committed the unpardonable sin. We have attacked the public schools. We plead in extenuation that we do not exclude their imitators, the day secondary schools. We plead, too, the evidence of a whole army

of critics, themselves public school men. Alec Waugh in "The Loom of Youth" and in "Public School Life" shows us a condition of affairs which has shocked those whom it has not offended. The "tin gods of athleticism" reign supreme in the hierarchy of the Olympians. No achievement is possible for those "pitiably ineffectual cricketers" who "never rise to a position of authority, never learn to wield authority. . . . It should be set on record that of the advantages of the public school system they never partake." And why? Because the instinct for service and the other-regarding sentiments play no essential part in the public school system. Because achievement lies in the direction of inherited superiority only. Because worth of character has no reward. Because the prefect with his fags and his "flogging privs." is nothing more noble than a deputed autocrat. Because, as Alec Waugh tells us, he is a scapegoat, who may be relieved of office if he cannot maintain order. Because it is knowledge of this, *and not any desire for service*, that inspires his industry. Because "it would, of course, be absurd to maintain that the obligations (of prefectship) outweigh the privileges."

As to the moral tone, this "is not considered to be the concern of the house prefects." Evidently it is the concern of nobody in particular, and hence the transformation of an "innocent, industrious, honest, truthful" youngster into a vicious, indulgent, workshy and deceitful adult. But, writes Alec Waugh, "it is unreasonable and absurd to attribute these effects solely to the public school system." Possibly they are, as he suggests, the natural evolution of the genus boy. And so long as we have a system which gives the race to the strong and the swift,

and applies to school life the laws of natural selection, so long can we expect such results.

It is quite impossible in this place to marshal the evidence of critics, themselves public school men, in support of our thesis. We cannot, however, resist quoting the testimony of A. C. Benson. Himself a public school master, his remarks à propos of the weakness of our public school system are significant. They have particular bearing on the point of view just presented. We have already (p. 105) given his opinion that boys are educated under a system which seems to anticipate a combative sort of life, a life in which strength, violence and physical activity have the chief value. He continues : " The imaginative, sensitive, nervous, highly-strung boy, who may have the finest qualities of all within him, is apt to be the most despised." " Why," he asks, " if it (the school) wishes to get the right scale adopted, does it not reward the thing which it professes to uphold, namely, *worth of character?* " And in like manner Douglas Strong in " Young England " contrasts the three kinds of offerings that a boy can bring to the altar—gold, brilliant talents and brilliant use of them ; silver, the same gifts but indifferent use of them ; and bronze, *the life that is given very little and yet makes much of it*. All which sentiments have been expressed in this chapter—in terms of herd instinct and natural selection.

THE KALABEAN LEAGUE

It is now time to describe an experiment in school government, which realised to a remarkable degree the ideals outlined in this chapter. It is essential to emphasize that this experiment was some years in working itself

out, that it was entirely empirical in its inception and development, and that it was only later that the writer looked around for theoretical reasons which might explain its very unique results. He believes he has found them in the conception of the socialised herd united for all purposes on a basis of moral equality.

The word Kalabean originates from the initial letters of the founder of the school where the League was formed—*Katherine Lady Berkeley's* Grammar School. The idea behind the League was that all boys of *character* should be associated directly or indirectly with the various activities of school life, and should be identified in some measure with the government of the school. There already existed a Court of Honour of prefects and school captains. We are not concerned here with its powers, but rather with the elective body which was set up to make choice of its members—the Kalabean League itself. The principle was that those were to be given control who had learned self-control. Moral worth was to be the main qualification for the franchise.

The electoral roll consisted of all boys who were more than twelve years of age, who had been in the school at least one term, and who possessed the moral qualification. For the initial election all who possessed the first two qualifications were provided with a ballot paper, on which were written the names of all candidates similarly qualified. Each candidate was put on his honour to give a vote only to the boy who in his opinion was doing his best to maintain and to raise the good name of the school, and he was to judge of a boy's fitness according as he carried out the spirit of Baden Powell's Scout Law. Every boy obtaining two-thirds or more of the possible

number of votes qualified as a League member. Membership of the League was therefore conditional on the opinion which a boy's school-fellows had of his moral fitness. The herd was to unite in the effort to give the school a high moral tone.

It was argued by members of the Staff that the boys would never rise to the ideal of the League, and that to begin with, everybody would vote everybody else into membership. It was not so. About ten per cent of the boys were voted out of the League, and according to the prefects they were the very ones who should have been rejected. Success was assured, and at the half-yearly elections new members were regularly admitted into the League.

We have described the League as an elective body. But it was essentially much more than this. Out of the League came the fulfilment of the socialised herd, a herd united not merely for games but for various sides of school life, and particularly for *moral tone*. Its basis was equality and worth of character. Thus no boy could hold any office in the school unless he was a member of the League. Though the latter elected all school officers (captains and prefects), yet the absolutely necessary qualification for election was the moral one.

Then, too, the League could decide many matters of school policy. When the Court of Honour decided to give up prizes and invest in War Loan it was the League which determined that the annual interest should form a prize to go to the pluckiest boy in the school, and it was the League which regularly made the choice of the prize winner. Matters on which the Court of Honour disagreed were always referred to the League.

The League produced a new spirit in the school. It was a spirit embodying service, selflessness and devotion to the right ; a spirit permeating the whole body scholastic ; a spirit very remote from that generated in the hierarchy of inherited prestige, with its almighty autocrats and flourish of ferule—strange symbol of service this, line of least resistance for the proverbially dull schoolmaster and the administrator who loses an Empire. Nor was this spirit simply produced *indirectly* through the conditions of League membership, but also *directly* by a method little short of revolutionary from the school-boy's point of view. For the League laid upon a member the obligation to report to a prefect any case of *moral evil* that came to his notice. The prefect's job was to set the other fellow right. If he failed he was to bring the matter before his colleagues in the Court of Honour. *Ordinary school offences were not to be reported.* Let us for a moment turn our attention to the *social motive* in its relation to right conduct.

THE SOCIAL MOTIVE

We have not ignored the social motive. It has been implicit in all that we have written of the socialised herd united for the purpose of moral tone. It is the greatest dynamic power in a school, yet a power too often going to waste in the enforcing of traditions of little value, when it might be creating ideals of service and clean living. Many witnesses before the National Birth-Rate Commission, 1920-23, testified to its significance for the educator. "A boy will keep straight for the sake of his house, he will avoid nasty things for the sake of his school's reputation." (XXXIV—Lord Bishop of Peterborough—

p. 167.) And J. H. Badley stressed the fact that it was the social motive rather than the purely individual one that appealed most to boys and girls. "It is at first concerned with the school alone, but it can be carried to a wider field. . . . A boy cares more for the opinion of his fellows than he does for anything in the future, physical pleasures or possible harm." (p. 91.)

The Kalabeian League, with its obligation to report moral evil, gave to the social motive a new significance and a new strength. All that counted most in the school—the whole weight of the League—was cast into the balance against evil habits. But what of the ethics of it all? Have boys the right to tell tales about their fellows? First of all let us emphasize the fact that we have in moral evil the most active and insidious *enemy of the instinct to service*. The thorns of impurity early choke the growth of altruistic sentiment. The chronic masturbator is self-centred to a degree. Impurity means altruistic anæsthesia. At any cost, for reasons of the boy's moral health alone, it must be removed.

Then there is all the difference in the world between reporting ordinary school offences and reporting *moral* ones. The boy has a loyalty both to the community and to the individual, to his school and to his comrade. He is not loyal to the latter by helping him to go wrong. The tradition against sneaking is utilised by evil-minded boys to protect themselves, and the social motive is prostituted to mean and unworthy ends. Fortunately, the Scout movement has set its face definitely and unambiguously against the old traditions, and insists that loyalty to the many transcends loyalty to the one. Thus the late Captain the Honourable R. E. Philipps in "Letters to a Patrol

Leader " writes : " Times may come when two loyalties seem to conflict. If you find a chap going wrong . . . set him right." But if you fail—" Bring the matter before your Court of Honour and the Scout Master." The gang must not suffer because of the folly of the individual. It is up to the schools so to readjust themselves and their traditions that the social motive shall exert the strongest influence in keeping a boy straight and in advancing the instinct to service.

RESULTS

We are not concerned in this thesis with the socialised herd united in the pursuit of knowledge. We must confine ourselves to the *moral* issue. That the Kalabean League was successful in creating a socialised herd, its unity based on worth of character and on the ideal of service, emphasizing leadership, responsibility and moral achievement—this was the unanimous opinion of all who knew the school. It was significant that old boys, having passed through the fiery furnace of war, would, upon their return, enquire first of all—" How goes the League ? " We will conclude our observations on the League by quoting the testimony of an outsider. In a " Report of Inspection " H.M. Inspector, writing of the " vigorous and happy corporate life " of the school, says : " It is abundantly clear that the aims of the Head Master in this direction have been realised. . . . It is difficult to over-estimate the value of a school that is so successful in realising these ideals," viz. " a high sense of duty and public spirit." Writing of the general school activities and the part played in them by Scouting and Scout ideals

(the Court of Honour, etc.), he says: "The Head Master has . . . made them the magnetic centre of its moral life, and in all that concerns tone and discipline the experiment is a great success."

CONCLUSIONS

We have been severe in our criticism of present-day education. Perhaps we have been revolutionary. Indeed, there is needed something in the nature of a revolution if we are to substitute the spirit of service for that of self. Well, it is with the herd instinct that we would begin, for we have refused to identify the sentiment of altruism and of other-ness with the instinct of sex, still less with the "secondary ego." Mutual aid begins even before sex in symbiosis. It is mainly the product of gregariousness. Whilst we are weeping over our failure to instil into the young mind the spirit of service, there is awaiting us a fresh world of instinct to be explored and conquered. If we have condemned the educator's blindness to or abuse of this instinct, he cannot exclaim that he has been left without guidance. On the contrary, we have suggested, nay, experimented with, a more scientific and a more fruitful application of the herd instinct. We have produced a truly homogeneous herd, giving the maximum of intercommunication and therefore of passion for service, with strong social motive, and, if need be, contagious emotion. We are content to leave the matter at that, pending further practical experiment, only reiterating once again our conviction that in leadership and equality lies the solution of our difficulties.

We have seen how incompatible is secret vice with the

spirit of service. Let us say in conclusion that we have found it profitable to bring the team spirit into the *personal* relationship of the boy towards his sexual temptations. He can be brought to realise that self-control is essential *for the sake of the other members of the home team*. "Ye are members one of another." Just as the spirit of selflessness is demanded for the efficiency of the larger unit (*collective* efficiency), so the home team demands self-control for the common welfare of body and soul. All which can be effectually put to the boy after the fashion of H. de Selincourt. "Think of the body as a squadron, as a team of which you are captain. . . . You become aware of an intruder in the team who does not obey you in the same way as your legs obey you. What's the captain to do? Turn him out? . . . It can't be done. Pamper him? Unwise. He becomes the master, and he's almost as bad a master as fire. Much the best course is to own: 'I'm worried. Am I the captain of this team or am I not? Who is this intruder? . . . Can I make him obey me?' . . . You cannot separate him from the rest of the body. The most important thing to realise is his place in the team. . . . You must try and not let him lead you; you must lead him." We are back again at the place from which we set out. The only claim to superiority in the homogeneous herd is based on *leadership*.

NOTE ON THE KALABEAN LEAGUE

When the writer was first experimenting with the League, he had a timely and helpful conversation with Mr. W. A. Sibly, Head Master of Wycliffe College. It is entirely to

Mr. Sibly that he owes the idea (incorporated in the Kalabean League) of the obligation to report moral evil. In Wycliffe College there has long been in existence a "Victoria League," the members of which pledge themselves to report any case of moral evil in the School. We are convinced that the immediate line of advance in moral education lies in the better utilisation of Herd Instinct, which can equally well help crowds upward to higher ideals of service and altruism, as lead herds by steep places down into the sea.

CHAPTER V

Our Methods

PERSONAL CONTACT AND THE INDIVIDUAL CHILD

THE historian may study the story of man's progress and achievements, of his science and his discoveries; he may acquire knowledge of wars and revolutions, of time-charts and documents; he may analyse human society to its origins; he may do all these things and more, and still he may lack a true knowledge of *man*, the ultimate object of his enquiry. For man cannot be divorced from his environment, history cannot be studied without a comprehension of geography. In like manner the educator. He may occupy himself with the child-mind; he may endeavour to understand its assimilation of experience and the processes of discovery whereby it enlarges its knowledge of the world and of science; and still he may fail to comprehend the object of his research. For he cannot ignore the *topography* of the child-mind. He cannot shut his eyes to those complexes—sometimes slight eminences, sometimes veritable mountains—which obstruct the free flow of the libido or psychic energy. It is psycho-analysis which helps to reveal them, and which gives the educator glimpses into the mind of the child more profound by far than what was possible by the older methods of descriptive psychology. *But psycho-analysis demands a study of the individual child.* In the

past, and to a large extent in the present, the teacher has been concerned only with children in the mass. Yet we shall never cure the ills to which society is heir until we have got at the individual, until we have passed from the ideal of teaching in the mass to the ideal of studying and understanding the tendencies and desires of each individual child. We must study our battalions, each individual severally under the microscope, not each unit collectively through the telescope. This is demanded alike of the class teacher and the head master. Popular opinion has it that the latter—selected presumably because of his very special qualities as a boy-man—can never know his boys save through his lieutenants, the Form-masters. Even certain of His Majesty's Inspectors, judging by observations made from time to time, expect nothing better. It is scarcely surprising, therefore, that we find a celebrated coach (Mr. Nichols Marcy) speaking on a public platform as follows: "Arnold, Thring and Walker left their image and superscription on their pupils. Why? Because they knew them: because they were closely in touch with them—but what about the vast majority? Can any public school boy say that in his five years at school he has had thirty hours' intimate conversation with his head master? It is rubbish to suppose that the head master exudes some sort of mysterious atmosphere that pervades his pupils. Personal contact is the only thing that can be effective, and that personal contact is more often missing than not." We believe that this personal contact is the greatest asset both to the teacher and the head master, and is absolutely essential to their success. The head master himself should be the psycho-analyst *par excellence*.

We do not wish to imply that the head master's study should be turned into a consulting-room. To treat a child in a consulting-room may be sometimes necessary ; it is rarely of itself successful. The better way is for a schoolmaster to live with his boys, to camp with them, walk with them, talk with them—never *at* them. Every Ped-analyst (we know no better word for schoolmaster-psycho-analyst) has discovered for himself the truth of Pfister's experience. " I have even analysed pupils with great success while walking with them, since facts sprang up which would have been sought in vain in a room." (IIb—p. 436.) Happy is the schoolmaster who can lead the boy to talk and can refrain himself. He is educator in the truest sense, *drawing out* from within secrets that are the occasion of offence and the cause of stumbling. Mind-tunnelling, the psycho-analytical process is sometimes called. But we do not eradicate the complex with a pick-axe. Through observation and deduction we disclose its existence, we discover its nature. We draw it forth with the magnet of personality. Let us consider how, *without any special technique*, teachers can learn to understand their boys analytically, and save them from their complexes.

PSYCHO-ANALYSIS WITHOUT SPECIAL TECHNIQUE

" A good bit of psycho-analysis can be done without the youth knowing it. The clever educator can guess from essays and symptomatic acts hundreds of important background processes which would otherwise remain hidden. . . ." (IIb—p. 529.) The teacher should set himself to study and to interpret the many manifestations of the unconscious, which reveal themselves in the

behaviour of the child. They may appear in consciousness as *compensations*, and we have already studied many of these in Part I of this book. Innumerable are the compensations for the complex of inferiority. A boy who is for ever boasting of the great things his father, grandfather, uncles, etc., have done is merely trying to hide his own feelings of terrible inferiority. Cruelty is frequently compensatory. It aims at preventing the possibility of *weakness*. Here we have the ever-present dilemma of the neurotic—"I or you, you or I, we cannot exist side by side," or, as Lay puts it, "I'll kill or be killed; I'll injure or be injured." A child may be aggressive and naughty in spite of and because of strong feelings of inferiority. He has not yet realised that he can be strong without aggression, powerful without oppression. *Symptomatic acts* reveal much. A certain boy suffered from a spasmodic jerking or twisting of his head. It was the consequence of continually dodging the blows aimed at him by a brutal father, and the symptom developed owing to the presence of the unconscious thought of being struck. Another scholar confessed to the writer that he could never ride his bicycle steadily in traffic if he had been in any way deceitful or insincere. His erratic riding was symptomatic of his own wayward conduct.

Essays written by schoolboys give the alert educator valuable clues concerning their mental states. Their unconscious motives can be discovered by asking them to compose a story, to make up a dream, to write a biography. Brill has the habit of putting to his patients the question: "What person from history or legend is your ideal?" He assumes that the person we admire most is the one with whom we unconsciously identify ourselves

and whom we emulate. So the child who tells a story speaks only of himself. A very plain-looking girl revealed the secret of her naughtiness in a story which embodied the idea that only the beautiful are good, and that the ugly are wicked—baneful outcropping of early education. The boy with a strong father-complex always tells the same sort of story—of “Dare-Devil Smith who comes up to the school with his men, flings open the door, seizes ‘Old Skinny’ and hangs him up.” How reminiscent of Cromwell, the patron saint of all who seek and find the hated father-substitute!

A child's essays reveal many things more than father-complexes. We have dealt fully elsewhere with the case of Ronald. It will be remembered how he suffered from acute over-anxiety, experiencing an agony of fear lest he should arrive late at school or fail to carry out a commission. There was no need to seek this information from his parents. Ronald's class was one day writing a composition on “A Brown Study.” Ronald's “study” was of a boy who had to buy bread and foodstuffs at the confectioner's. “They closed at two. . . . When he got to the door of the shop he forgot what he wanted, so he hurried back home to ask again. His mother told him, and when he got back to the shop it was closed. His mother was very angry with him.” The character in this story is the sensitive Ronald himself, the child who could not go upon an errand without running at top speed, and who would forgo his breakfast rather than run the risk of being late for school.

The writer has found particularly illuminating the write-what-you-please essays of Hebrew boys in an English school. Give them an essay on some such sub-

ject as "Your favourite hero in literature or legend" and 99.9 per cent will choose a character who has faced opposition, hostility or exile, or who has defended the weak and the oppressed against the enemies of God and man. Their essays are an unconscious glorification of a race exiled from the land of their fathers, and held in slight respect by the people in whose midst they sojourn. The following are a few of the heroes chosen by Hebrew scholars, the senior students of a secondary school. They are completely typical of all the others. Some of the reasons alleged for the choice are placed alongside.

(1) *The Earl of Shaftesbury*. "He did much to alleviate the hard lot of the lower classes. . . . He spent his life in philanthropic work, forsaking position, society, wealth and many of the prerogatives conferred upon him by his title." (Like Moses of old !)

(2) *Charles Lamb*. "One of his essays attacks the society which allowed little boys to go up chimneys to clean them."

(3) *Gerard in "The Cloister and the Hearth"*. "The attractiveness of his character is partly due to the fact that he does not live happily ever after, but suffers much sorrow and undergoes hardships before he leaves the story."

(4) *Napoleon*. "In spite of great opposition and poverty, and without help from anyone, but by his own unaided efforts, he surmounted all difficulties. At the height of his fame he never forgot his parents nor his brothers, but raised them to high positions." (Like Joseph of old !)

(5) *Byron*. "He was condemned by the people of his time and finally forced to leave his country. . . . His

blemishes were exaggerated and bruited everywhere. . . . He was one striving against many. . . . His spirit was roused when he saw the Greeks striving against the Turks."

We think we have made it clear how largely psycho-analysis can be practised *indirectly* through the study of a child's essays, and through close observation of the manifestations of the unconscious, manifestations which show themselves continually in word and deed. Let us pass on to the more direct methods of psycho-analysis, those which involve the use of special technique.

DREAMS

Direct mental analysis of a neurotic child by the teacher is not to be compared in difficulty with the task of the physician in analysing the complexes of a middle-aged person. As a child's dreams are more simple and more "manifest" in their content than those of an adult, so his repressions and complexes being more recent and not so deep down in the unconscious are less inaccessible. Usually, too, we find that analysis will remove a symptom the more easily when that symptom is of recent origin. All these factors lighten the task of the ped-analyst and render some of his cases remarkably easy of analysis. (Vide the case of Harry—Chapter II—Part I.) As regards the analysis of dreams, let us say quite frankly that in our opinion far too much importance is attached to this method of discovering the complex. The strongest criticisms of Freudian psychology have been directed against its arbitrary and unscientific methods of dream interpretation. The fact is that in the interpretation of

anything symbolic everyone is biased by his own pre conceived theory, so that we may have as many different interpretations as there are analysts or schools of thought. Freud, Jung, Rivers, Arnold-Forster—each of these would probably give completely different interpretations of the same dream. Moreover, during the analysis of a dream by the method of free association, the analyst himself must inevitably, though unconsciously, suggest very many of the associations. We agree with Dr. Hadfield : “ To use dreams as the main instrument of interpretation of the patient’s mind, when they themselves are as yet so arbitrarily interpreted, is unjustified as a scientific procedure.” (XXVIII—p. 121.)

Our criticism of dream interpretation does not imply that we would altogether ignore a child’s dreams. We know that they often represent his unfulfilled wishes, *undisguised and undistorted*. Particularly helpful to the analyst is this compensatory function of the dream, revealing for his guidance the child’s intensest conflicts. Then, too, we have seen that dreams may reveal a child’s failures of adaptation. (Chapter IV—Part I.) Recollect the dream of the student who saw his dead grandfather moving uneasily in his coffin. He had always identified himself with this grandparent, who had been his ideal man. Now the young student’s ideals were dead—he was drifting aimlessly down the stream of life. His dream-life symbolised the situation, his ideals turning uneasily, as it were, in their death. In a general sort of way dreams inform us of a child’s fears, they throw light on his temperament, they reveal his character. (See case of Ronald—Chapter VI—Part I.)

EARLY MEMORIES

In analysing a difficult case we always ask a child to give us his earliest memory, or memories. They are frequently of significance, throwing light on the origin of the symptoms. A student teacher of some seventeen years was unable to face his tutors or inspectors without the severest nervous reactions. He could never do himself justice either in viva voce examinations or in teaching practice. When teaching before a tutor his heart was all the time in his mouth, when—such was the keenness of the boy—it might have been greatly in his work. One of his early recollections was a story which had so much impressed him that *he remembered it almost word for word*. The hero was Dick, a small boy who was carried off by a giant, and imprisoned in a huge cage in his house. There he had to sing and perform for the amusement of his captor. The story ended with these words: "Poor Dick was a little bird and the giant was a cruel boy." It turned out that the story reproduced the infantile situation to which the youth was daily reacting—a brutal, sadistic giant of a teacher, and the helpless neurotic child. Unconscious association plays strange tricks, for the boy had identified himself with Dick, and his own nickname at school had been "Sparrow." Without the help of psycho-analysis he would never have ceased to react to the unfortunate experience of his early schooldays.

The writer's first years at school were somewhat similar to those of the student teacher of our illustration, and it was through going back to these early memories that he was able to explain one of his own reactions, which occasioned him many searchings of heart. On

the rare occasions that he had to administer the mildest form of corporal correction to one of his own children, he experienced the most violent self-reproaches. The reason was an unconscious identification of himself with the Head Teacher who so unjustly, and apparently with so much pleasure, used to thrash the boys who did not attain a certain standard of scholarship—attainment quite impossible owing to the terror which cramped their young minds. Moreover, as a child he nursed bitter phantasies of revenge and even death wishes against his tormentor, and probably his unconscious caused him to project these into his own children. Apart from the merest analogy the two cases are very different, but the unconscious does not discriminate. It says in effect: “*You are the oppressor. Your children are the oppressed.*”

CONCEALING MEMORIES

It frequently happens that the earliest recollections of a person seem to preserve only the unimportant and the accidental, such memories as appear to throw no light on the origin of the neurotic symptoms. But according to Freud these indifferent childhood memories merely mask more weighty and emotional impressions, impressions whose reproduction is hindered by a resistance. Freud calls the former *concealing memories*, and argues that they owe their existence to a process of displacement. It is a case of *failure to remember* consequent on repression. Concealing memories are distortions of memory. What is important in memory is represented by something trivial, by a substitute. Freud gives an illustration from his own childhood. He saw himself in front of a chest,

the door of which was held open by his half-brother—twenty years his senior. He stood there demanding something and screaming. His mother then entered the room as if returning from the street. This scene furnished no clue. Why he cried, and what bearing the arrival of the mother had were all questions that were dim to him. By analysis he was led to a solution of the picture. He had missed his mother, and he began to suspect that she was locked up in this chest, and therefore demanded that the brother should unlock it. When he became convinced that she was not in the chest he began to cry. The appearance of the mother appeased his worry. But how did the child get the idea of looking for the mother in the chest? Freud asked his aged mother for further particulars, and found that a nurse had committed robberies in the house, and that his half-brother had brought her to justice. Freud had asked his brother where she was, and he had answered that she was “boxed in.” He understood this in a childish way, and when he missed his mother shortly after he suspected that the brother had treated her in the same way as he had the nurse, and therefore pressed him to open the chest.*

What we are concerned with is not so much Freud's illustration as his conclusions. He maintains that a concealing memory may give us the key to the understanding of those amnesias—failures to remember the emotional and significant impressions of early life—which may lie at the basis of neurotic symptoms. When therefore we discover an early memory which seems of no significance it may be worth while exploring its associations in order

* See chapter on “Concealing Memories,” in Freud's “Psychopathology of Everyday Life.”

to see if there is anything behind them. We recollect one of Pfister's cases which, it would seem, could have been easily analysed along these lines. A girl of sixteen, with a touching phobia for wool and silk, had suffered from somnambulism, sometimes twisting her underclothes into cords and laying them on the floor. She could remember how, when about three years old, she had sat on the steps of the laundry and played with her brother (concealing memory). *She had completely forgotten the tragic event which followed*, how the brother had stumbled into a tub of hot water and been scalded to death. Yet "the pantomime carried out in somnambulism repeated the fatal scene, and the patient saw unconsciously in every bit of woollen underwear the underclothing of the scalded brother, and in every silken stuff the garment worn by an old lady at the funeral." (IIb—pp. 181, 182, 221.)

In concluding these observations on the significance to the analyst of early memories and concealing memories, we would point out how an emotional experience of the early years of life is frequently recalled in a dream or hallucination, and in such a way as to constitute something very analogous to a concealing memory. We must content ourselves with one illustration. It is taken from Freud's "Interpretation of Dreams." A boy of twelve years was prevented from falling asleep by visions of green faces with red eyes, which terrified him. The source of these hallucinations was the suppressed but once conscious memory of a boy who had offered him a deterring example of bad habits. The latter now formed the subject of his own reproach. The boy's mother had constantly warned him against the habits practised by this boy, whose complexion, by the way, was greenish,

and who had red, that is, red bordered, eyes. She had told her boy that such children became demented, and were doomed to early death. Hence the terrible vision, and the fear on the part of the little patient that the prediction would come true. After a brief period of treatment the boy's sleep was restored, he lost his fears and finished his scholastic year with an excellent record.*

ASSOCIATION TESTS

Whatever special technique we adopt in mental analysis it should be supplemented by Jung's 'word association method. This is indeed almost indispensable since it tests our theories and confirms or invalidates our conclusions. It helps to discover the complex by reason of the prolonged reaction time to critical words, the complex further making itself manifest in some way in the associations. It is modern detective lore. The utility of the method has been indicated in the first part of this book. It can generally be applied successfully to a child, but is more likely to be effective if the analyst possesses his complete confidence, otherwise the resistance of the patient to the experiment is likely to spoil the result. In such cases it is possible to work the experiment under a disguise. We are indebted to Professor Valentine for the idea.

"From a company of friends two subjects were selected, and left the room together. I then wrote on a piece of paper the following sentences, purposely made somewhat startling : . . .

' Your hair is turning grey. . . .

You will die in Paris.

* Ic—p. 432.

There will be a gas explosion in your room at midnight.' This paper, folded up, I took to the two subjects. They were asked to toss up as to who should read it when I had left them. I had previously asserted that I could certainly tell which of them had read the paper. I then read to them, each in turn, a list of commonplace words, in the midst of which I had inserted certain 'critical' words, occurring on the paper, such as 'grey,' 'die,' 'Paris,' 'midnight,' 'gas,' etc. Each subject was instructed to say the first word that came into her head as quickly as possible when I read a word. . . . In every case I have finally selected the 'guilty' person correctly, chiefly through prolonged reactions given to 'critical' words." ("Dreams and the Unconscious"—Valentine—pp. 58-60.) This forms an excellent game for a wet day in camp or for the amusement of one or two boys after tea with their schoolmaster. The latter should prepare his list of words very carefully beforehand, inserting not only the few critical words necessary for the purpose of the game, but those whose associations he specially desires to test. He will not find the experiment futile in results.

Such are some of our methods. The special technique of psycho-analysis is invaluable, direct and careful observation no less so. Consultation with the parent may help. But all these things are not to be compared with the silken cords of sympathy and personal contact which bind the true schoolmaster to his pupils. Of the relation of father to son we have said that the former must ride as if his reins were made of silk and he were afraid of breaking them. What is true of the parent is true of the schoolmaster, and the reins of silk are the silken cords

of sympathy and personal contact. In point of fact there need be no fear—the silken cords will not be broken. *They are strongest fabric of the human heart.* We are back at the point whence we set out in this portion of the book—the importance of the “transference” of positive feelings from the child on to the educator. Call it “hero-worship” if you like. The significant fact for the ped-analyst is that the child would be hero-worshipping all the time—if only we would find him heroes fit to live in the kingdom of his soul.

CONCLUSION

IT is impossible to conclude this book without a few words as to the relative fitness of the physician and the teacher for the practice of ped-analysis. There is no question as to the proper person for the initial diagnosis of an ailing child. He must be the physician. It is a different matter when it comes to the treatment of children whose ailments are neurotic in origin, whether diagnosed as such by the doctor or apparent as such from the nature of the case (truant-playing, etc.). The analyst must have two essential qualifications: an intimate knowledge of psychology and psycho-analysis, and knowledge of the child. Few doctors have any acquaintance with the former; none of them have anything approaching the specialised knowledge of the child, which the teacher has (or should have). It is impossible for a doctor to *live* with children, to camp with them, and to talk with them as the teacher can. The latter knows the child from the inside-out, working principally with sympathy, elder-brotherliness and psychological insight. The former knows him from the outside-in, working mainly with pill, potion and operating knife. It appears to us, therefore, the height of absurdity to argue that no one must practise ped-analysis but the physician. Those who so loudly assert this opinion are talking out of the fulness of their ignorance, pedantry or jealousy. Dr. C. Miller

attributes it to the latter. "He offers a sorry advertisement of his own vaunted adjustment and freedom from complexes when . . . he protests 'Master, we saw one casting out devils in Thy name, and we forbade him, because he followeth not us.' " (XXII—p. 10.) The most renowned psycho-analysts, Freud amongst them, regard the pastor-pedagogue, Oskar Pfister, as a master-craftsman in psycho-analysis. His opinion is therefore of some significance. "The great majority of physicians is not so familiar with the child mind as the teacher and pastor. The physician as physician studies people predominantly as physiologist, therewith knowing them according to the physical side; the pedagogue submerges himself early and late in the child mind and thereby adapts himself for the psycho-analysis, on a whole, more easily and quickly than the physician." (IIb—p. 531.)

What we have said does not imply that all teachers are fitted for the practice of ped-analysis. Unfortunately there are very few amongst them who have a thorough enough knowledge of the new psychology to justify their practising at all. Still more regrettable is the fact that a few do not even know the child as a child-specialist should know him. They have not lived with him; on the contrary they have rather welcomed the opportunity of getting away from him. Greatest objection of all, however, is the fact that the *teacher does not always know himself*. The ped-analyst must know his own unconscious mind. He must have freed himself from his own complexes. If he would save others he must first of all save himself. This is all the more important, since experience tends to show that the complexes of teacher

and pupil mutually seek one another. A teacher with a strong sense of inferiority will unconsciously seek out and bully the boy with a similar complex. Dr. Jones remarks with truth that the difficulty experienced by the adult in penetrating into the child's mind is largely identical with his difficulty in passing the barrier which exists between his own conscious and unconscious mind. Until this barrier is overcome the adult cannot penetrate the recesses of another mind, he cannot see the child's mind as it really is. For these reasons it has been argued that all teachers should be analysed. We agree ; but let it be *self-analysis*. There is no need for the interposition of the physician. Let the teacher analyse himself. The greatest gain which he will get from a knowledge of psycho-analysis is his own increased self-knowledge, giving him a clearer insight into human nature, and into his own unconscious self, as well as a greater power of helping the child. We are convinced that, given a keen teacher—a boy-man—fully acquainted with the new psychology and cognisant of his own complexes, there could be no one better fitted for the practice of ped-analysis. Let it always be borne in mind that with an ordinary child, whose confidence has been won by the teacher, analysis is never anything very formidable.

We would say one thing more on this matter of the doctor's relation to child analysis. It seems to us that his inadequate knowledge of the child has caused him to fail lamentably in the diagnosis of neurotic children. On reading a book like Healy's " Mental Conflicts and Misconduct " one finds throughout the Freudian sex obsession. Yet anyone conversant with child psychology knows that the inferiority-fear aspect of the repressions

is the fundamental one. Fresh experience daily confirms the writer in his conviction that sex is only a secondary consideration. Even in cases where the neurotic symptoms are undoubtedly related to the sexual perversions (homosexuality, masturbation, etc.), it is the inferiority-fear sentiments which are the *fundamental* factors in causation. It is a by-word among men of cynical turn of mind that the sons of ecclesiastical dignitaries are noted for their profligacy and vice. If it is true—and no one denies that there are cases—then it is because the son feels that he cannot achieve in the manner and after the fashion of his father. It is usually just this which is expected of him, and which leads him to despair of his never-ending, never-mending efforts. Realising at last that the struggle is hopeless, but failing to realise that there are alternative modes of achievement, he abandons himself to sensation, possibly to voluptuous sensation and sexual perversions. *And all the time the origin of the trouble is that terrible inferiority-fear feeling, arising from a comparison of himself with his parents and with what is expected of him. From the sexual perversions come renewed inferiority-fear feelings, and from these the neurotic symptoms—petty pilfering, pathological wanderlust, etc. In the case we have just outlined the sexual factor is both cause and consequence of the inferiority-fear sentiments.*

But there are countless neurotic children whose condition has no remote connection with sexuality. Time and again parents come to me despairing of their boy. They are usually the “superior” type of parent. The father has been highly successful in business, the mother is proud and ambitious. And the son? He is achieving

nothing—nothing, that is, but sensation. Perhaps it is truancy, perhaps stealing, perhaps nothing worse than laziness. But what of the cause of the trouble? It is the parents who jointly have contrived to give the boy a sense of his utter worthlessness, of his inability to attain what is expected of him. He may have had an abnormal craving for recognition and approbation, or for love. This may have been met by a morally severe mother and a “corporally” severe father. Finally the boy assumed the attitude—“Rather than attempt what they expect of me I shall attempt nothing at all.” And the teacher gets the blame.

Let us mention in passing one other cause of this fatal indifference and chronic condition of laziness. (We do well to remember that laziness is usually psychic in origin.) A boy sometimes finds himself unable to achieve in one or two subjects of the curriculum. He may be quite *au fait* with the rest, but since he is stupid in one thing he allows despair to creep in all along the line, abandons all effort, and sinks to the bottom of his class. Again that fatal feeling of inferiority-fear!

In concluding we cannot do better than to underline once again the greatness of the teacher's task. We will envisage it from the viewpoint of the *will*, which psychoanalysis has treated with such scant respect. The great prerogative of the teacher then is to free the will. Will energy provides the repressing forces, so that in raising the repression we are freeing the will. But there is another aspect of this question, which is suggested by McDougall's analysis of volition. Like James, he maintains that effort of attention is the essential form of all volition. But what is it that enables us to effect this effort of attention?

According to McDougall it is a man's "self" which is thrown on the side of the motive that prevails. It is the sentiment of *self-respect* which compels one to decide on the act of will. Now it is surely plain that in raising the repressing forces, in setting the boy free from complexes that block the flow of the libido, *we are restoring his self-respect* and strengthening his self-regarding sentiments. So from another point of view we see the tremendous significance of the work of the ped-analyst. All along the line the boy's volitional forces are being strengthened, being set free for the purpose of achievement and the fulfilment of his destiny. For the morally sick to attempt to subdue bad habits by effort of the will is as fantastic and as futile as the German war-time practice of the morning hate !

Of the critic it has been said that he is such because he is incapable of creative work. Often it is so with the teacher. He is a critic of his boys because he finds himself unable to do for them anything creative. He justifies to the full the taunt that those who can, do, but those who can't, teach. It is our hope that this book will show him the way to work which is truly creative—creative of the very highest, of the perfectly-fashioned will, of *character* itself. With this object we set out upon our task, a task which aimed at "showing the pedagogue what wonderful new paths were open to him if he knew how to use the ped-analysis. Investigating, healing and protecting, the proper professional educator will garner a rich harvest as soon as he has enriched his armamentarium with the new educational method and understands how to apply it with skill. To-day the need of many pupils is immeasurable, and the danger threatening

them allows a stormy future to be predicted for them. On the other hand, an enormous amount of pedagogic talent and intelligence lies fallow. May there not be lacking among the pedagogues those . . . who will put themselves as analysts in the service of investigation as well as of helping love! The field is white for the harvest." (IIb—p. 580.)

APPENDIX

SQUINT, LEFT-HANDEDNESS AND STAMMER

THERE has recently appeared in "The Lancet" (2nd August, 1924) the results of "An Enquiry into the Origin of Squint, Left-Handedness and Stammer." The author, Dr. Inman, a well-known ophthalmic surgeon, argues that these abnormalities are in some way inter-related, that they tend to go together in the same family, that, in fact, a child who squints has generally a near relation who is left-handed or who stammers. Further, he contends that their origin is not to be sought in some accident of physical structure but in some form of mental stress, not in the physical constitution but in the mental make-up of the child. They are really alternative expressions of emotional states. Dr. Inman finds it significant that squint as well as stammer can be made to appear and disappear under different emotional conditions. They seem to vary with the emotional reactions of the child. Thus he instances the case of a girl who squinted when she sat on his knee and faced the father, of whom she was afraid, but who had straight eyes when she sat on her father's knee and faced the friendly doctor. With another child the squint could only be evoked when she looked at her mother, who was scolding her.

Of great significance from the point of view of this thesis are Dr. Inman's conclusions as to the nature of the emotion influencing squint and left-handedness. Consider the former. Dr. Inman finds that its first appearance usually follows a shock of some kind, perhaps an assault on the feelings of the child who has been frightened or subjected to harsh treatment. "*Fear seems to be a potent cause of squint.*" (p. 214.) In several cases squint followed as a direct consequence of

instilling atropine into the eyes of nervous children. The influence of fear may even explain its development after whooping-cough, the attacks of asphyxiation having a terrifying effect on the child, whilst the same theory would account for cases of squint following operations for tonsils and adenoids. It is worth noting that the fear shown by children in the cases just mentioned is purely *instinctive*.

Concerning left-handedness, Dr. Inman draws attention to its incidence. Boys are more often affected than girls; mental defectives include a high proportion and so do criminals. Now "the mental defective has a definite *inferiority* in comparison with his fellows." (p. 212.) We know that this feeling of inferiority is frequently behind the wrong-doing of the young delinquent. And boys being more independent and aggressive than girls are likely to resent more any position of inferiority. We may therefore regard left-handedness as a compensation for the feeling of inferiority, as the masculine protest. Dr. Inman instances cases of extremely left-handed patients who had terrible conflicts with the father or father-substitute, and finds the explanation of the replacement of left-handedness by a stammer in the view that the former is a protest that succeeds, while the latter is an expostulation at its failure. The same conditions which produce left-handedness in a child of strong character may produce squint or stammer in the more gentle and subservient.

The moral of the story according to Dr. Inman is that the emotional difficulties of the child in meeting social demands have an importance which has till now been hidden from all save the psycho-analyst. From our own point of view Dr. Inman's enquiry is additional confirmation of the thesis that with the child the inferiority-fear sentiments are fundamental. Instinctive fear emotion repressed by the nervous child is converted into the physical manifestations of squint or stammer. But the more robust personality compensates for the feeling of inferiority through left-handedness, which is its manner of achievement in face of a harsh and uncompromising authority.

N.B.—It must be understood that by squint Dr. Inman does not merely mean that flagrant form of strabismus in which the patient seems to be looking in two widely different directions at the same time. He includes all cases in which the two axes of vision depart from the parallel when the eyes are in repose. This makes squinting far more common than it is usually supposed to be.

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